The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 29.—WHOLE NUMBER 1017

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in his city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M.	and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturd y, P. M., at	8 "	" 6 "
" " " HOLY COMMUNION,	7 "	" 6 "
On Fridays, evening Prayer, with Lecture, at		7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.		
" EMMANUEL CHURCH,	8 A. M.	and 6 P. M.
" CHURCH OF THE HOLY APOSTLES,	9 "	
CHURCH OF THE TRANSFIGURATION,	6 "	" 6 "
And, on Saints' Days, a Lecture after Evening Prayer.		
" GRACE CHURCH BROOKLYN HEIGHTS,	6 "	" 6 "
" ST. LUKE'S CHURCH.	8 "	

Calendar for September.

15. Sixteenth Sunday after Trinity.
18. Ember Day.
20. Ember Day.
21. Ember Day—St. Matthew the Apostle.
22. Seventeenth Sund y after Trinity.
29. Eighteenth Sunday after Trinity—St. Michael and All Angels.

OCTOBER.

6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Poetry.

Imaginary Evil.

BY CHARLES SWAIN.

Let tomorrow take care of tomorrow;
Leave things of the future to fate;
What's the use to anticipate sorrow,
Life's troubles come never too late!
If to hope over-much is an error,
'Tis one that the wise have preferred;
And how often have hearts been in terror
Of evils that never occurred!

Have faith—and thy faith shall sustain thee—
Permit not suspicion and care
With invisible bonds to enchain thee,
But bear what God gives thee to bear.
By his spirit supported and gladdened,
Be ne'er by "forebodings" deterred;
But think how oft hearts have been saddened
By fear—of what never occurred!

Let tomorrow take care of tomorrow;
Short and dark as our life may appear,
We may make it still darker by sorrow—
Still shorter by folly and fear!
Half our troubles are half our invention;
And often from blessings conferred
Have we shrunk in the wild apprehension
Of evils—that never occurred!

[*Boston Transcript.*

Selected Matter.

(From the Evergreen.)

Wilberforce's American Church.

BISHOPS SEABURY AND WHITE.

In the history of the American Church, by Bishop Wilberforce, the writer is very happy in his estimate and delineation of the character of those two great and good men, whose names have an unrivalled connection with the labor and responsibility of organizing that Church as an independent branch of the Church Catholic, with the important results that have flowed from that organization, and with the blessings to which it has contributed—Samuel Seabury and William White. What was alike, and what was different, in their characters, each had an important influence for good: the latter, it would seem, connected, as in either case it was, with so much of what was valuable in intellectual and spiritual attainment, contributed even to render the former more energetic and practically useful.

Encouragement has not unfrequently been given to the idea that Bishops Seabury and White were totally dissimilar. This is not so. In many fundamentally important respects, they were men of the same mould. As learned, intelligent, Christian gentlemen, sincere and earnest minded, valuing truth, and devoted to duty, and ever ready to spend and be spent for both, they were prepared to come together in the great work for which Providence seems to have raised them up. The points of difference in them did not so much affect *principles* as *details* of character. Each was for uncompromising adherence to principle, although they might differ in judgment as to the exact line where principle ceases, and expediency becomes allowable and right, even a duty. They could work together with entire harmony, and equal earnestness, and in full respect for each other, when one was conscientiously governed by principle which he could not sacrifice, and the other by conciliation cheerfully rendered, and regarded as a duty

It will be most accordant with the present purpose, to consider their similarities and their differences *theologically* and *ecclesiastically*.

It must be granted, then, in the outset, that they belonged to two different schools—those noticed in our last, in connection with the circumstances and results of the English revolution of 1688. At that period, and long after, politics had much to do with the distinctive characters of these schools. This involved a question no less serious than the allegiance due to the reigning sovereign. This was denied by one party on conscientious grounds, and maintained by the other as of binding Christian obligation. The union of Church and State, of course, involved the utter ejection of the former from State patronage and favor; while the political character of that school, as should have been expected, exposed its members to severe civil penalties. This state of things led the party disaffected to the government—and known, in consequence of their refusal to take the oath of allegiance, as *non-jurors*—the leaders of which, including several Bishops and clergy, were generally pious and upright men, to throw themselves for comfort on the testimony of a good conscience. As there was little human probability—the odds, in numbers, power, and patronage, being so much against them—of worldly recompense, their position was one calling for much disinterestedness and constant self-denial. It was a very remarkable indication of character, that, though strong and unyielding in protestantism, so much so as to suffer imprisonment therefor, yet such were their conscientious views of both civil and religious duty, that they dare not withdraw allegiance from a papal sovereign, though compelled, under him, to a perpetual struggle for their protestant Church. The principles on which this struggle would have been maintained, had their politics prevailed, were sufficiently indicated by the strong ground of *Catholicism* constantly taken in their writings against both popery, and the kind of protestantism which generally prevailed on the European Continent. In their Church's connection with the State, its temporal headship passed over by the revolution, to a continental protestant, who had been brought up in a communion extraneous from that Church; and who (another fact having a most important bearing on theology in that Church) had been baptized by one who could not be received by the very Church over which he presided, as a minister of the Church of God, unless he virtually renounced his former ordination, thus making himself a layman, and was ordained by a Bishop.

Those who adhered to a change of Government, enjoyed the favor and patronage of this king and his ministers, and all the revenues and temporal advantages of the established Church.

Making all due allowances for the imperfection of human nature, whereby one party might tend to extremes in one direction, because of their privations and sufferings; and the other in an opposite direction, through the lures of worldly ease and prosperity; it is undoubtedly true that there were eminently good and honest men in both. Nor is it to be supposed that the circumstances of this revolution *gave rise* to their theological differences. Those differences previously existing, very probably had no small influence in determining their respective parts in the combined politics and theology of the day. The former, as the course of time confirmed the dynasty and government of the revolution in security, power, and influence, gradually ceased to be of much importance, and at last was utterly abandoned. In theology, however, the difference of the schools remained; one laying great stress on the distinctive and independent features of the Church, and its rights, as superior to all control or interference by the State; the other adapting its views of the Church so as to carry very far its concessions to civil rights and prerogatives in Church matters: this being reconciled to conscience by the opinion that many things which the others deemed of divine authority, and imperatively binding, were rather matters of expediency, which might be held and arranged so as to suit circumstances. A powerfully influential fact in this regard, was, that the Government of the revolution, which favored, and patronised, and adopted into itself, the episcopal system in England, did the same for the presbyterian system in Scotland. Here was a strong motive for holding the differences between the systems to be of expediency rather than of principle.

A century had not elapsed after this revolution, and its theological and ecclesiastical consequences and influences were still of weight in the British Church, nor had its political aspects entirely ceased, when Bishops Seabury and White had their places assigned them by Divine Providence in modelling, as an independent branch of the Church Catholic, the Church of England in America. The former belonged to the more stringent or *high*, and the latter to the more lax or *low*, school. To guard the readers against misapprehension in this matter, it is no more than just and right to relate an anecdote of Bishop White, well known to those who were much conversant in the affairs of our Church some twenty or five and twenty years ago. An excited debate arose in the convention of his Diocese, in which the terms *high and low Church* were introduced, and a speaker of the latter stamp expressed his great satisfaction that that school had the approval and sympathy of their venerated diocesan. The Bishop rose in the full height of his dignified and venerable person, and stated that as the terms high and low Church were understood in the circumstances of the Church of England connected with and growing out of the revolution in which the throne passed from James II. to William and Mary, his ecclesiastical and theological, as well as political views, had always been in sympathy with those known as low Church; but as the terms were now understood and used in this country, he would as willingly be called a Jew or a Turk, as a low Churchman. The truth is, great injustice is done to the memory of Bishop White, by ranking him with what has been generally considered with us as the low Church party. And it seems difficult to understand how he can be thus ranked honestly by any who have personal recollections of him, or have any knowledge of the history of our Church for the first thirty or forty years of the present century. It will be enough to refer to the columns of the newspapers and periodicals in the interest of that party, at various times, during those years. Bishop White was almost as severely handled by them as Bishop Hobart. And this fact suggests the farther consideration, that the former, however, in some things differing from the latter—who may be considered, in very legitimate connection with the present subject, as Bishop Seabury's representative—could have had no fears of the consequences of the prevalence of what it has suited some to call *Hobart theology;* as was clearly shown by his well known ardent attachment to Bishop Hobart, and constant desire and effort to promote his influence and efficiency in the Church.

Bishop White did not agree with Bishop Seabury, in holding to the exclusive validity of episcopal ordination; as was painfully evidenced in his pamphlet proposing our abandonment of the Apostolical Episcopacy, and substituting a form of it of our own device. This we believe to have been the only essential point in which there was a broad distinction. Some things, however, should be borne in mind respecting that unfortunate pamphlet: it was published when the writer was honestly convinced, that under existing circumstances, which he feared would long continue—the present cessation of hostilities, indeed, on the part of the mother country, but her non-acknowledgment of our independence, holding us as rebels successful for the time, and not as an emancipated nation—the Episcopacy *could not be had:* it was intended to provide for but a temporary organization, which should contain a declaration in favor of Episcopacy, an expressed intention to introduce it as soon as possible, and a present arrangement coming as near to it in form as may be: all which evinced the author's strong sense of the *great value and importance of Episcopacy*, in fact, its *necessity where it may be had:* as soon as England acknowledged our independence, and the way was open for safe and unrestricted intercourse between that country and ours, the pamphlet was withdrawn from circulation, and its whole scheme abandoned by its author, who immediately became one of the most earnest and diligent promoters of what he thought the proper way of securing the Episcopacy to our Church.

Without wishing, therefore, to conceal our serious conviction that the publishing of the pamphlet, and the principles and policy advocated in it, were essentially wrong, different from what we think ought to have been dictated by evangelical faith and Churchmanship, and such as we shall never cease to regret, came from such a quarter; we yet feel justified in demanding that the case be not ranked with that of those who think lightly of Episcopacy, who would abandon it on any other ground than that of dire necessity, or who would justify those as acting a truly Christian part, who continue without it when they can have it.

Bishop White aggreed with Bishop Seabury in paying great deference to, and placing much confidence in, primitive catholic tradition, as one of the best and safest rules for the right understanding of that only rule of faith, the Holy Bible. It was a favorite argument of his, that the absence from that tradition of any traces of the peculiarities of the popish and Calvinistic systems, was clear proof that neither of them was known to the Church, as organized and instructed by Christ and His apostles, and therefore neither is consistent with the evangelical system. And so of the doctrine of Baptismal Regeneration: he held to it very tenaciously, as essential to the Gospel in its integrity; and regarded it as, besides being very obvious on the face of Scripture, farther shown, by tradition, to have been a Catholic doctrine, when Catholic doctrine must necessarily be believed to have been scriptural.

Bishop White differed from Bishop Seabury as to the mode in which, and the details with which, the sacred subject of the Eucharist should be treated in its character as a *holy mystery*. In this, as in other things, their respective views of reformed Catholicism were shown by the great stress laid by one on Catholic restoration, and by the other on protestant purgation. They could both meet, however, on the very important point of restoring to our liturgy the old Eucharistic consecration prayer, which the Church of England had abandoned *after the ratification of its first protestant Prayer Book:* Seabury, because he thought the Communion Service seriously defective without it; and White, because he thought it very solemn and appropriate, and saw in it nothing superstitious or ungodly, nothing wrongly Romish. And this, it is proper to remember, is, in substance, the same consecration-prayer as that of the Scotch liturgy, which has, of late, been so severely denounced as rank popery.

It is not without obvious connection with this point, to refer to Bishop White's well known approbation of having in the chancel a prothesis, or credence table, on which the elements are to be placed, until just before the prayer for the Church Militant, which contains a petition for the acceptance of our alms and *oblations*, when the Priest is to place on the holy table so much as he shall think sufficient. He often spoke of this as, in his estimation, a solemn and very appropriate priestly act.

If there is, in our Prayer Book, an office which may be regarded as most particularly marked by the sanction and approval of our branch of the Church, it is that for the Institution of Ministers. It was reported to the General Convention of 1804, by a Committee of the House of Deputies, which had been appointed to consider the subject, and after consideration on two days, was adopted by that House, and sent to the House of Bishops, who, on duly considering it, proposed amendments, which were adopted by thee Lower House. It was again taken into consideration at the Convention of 1808, having been in the intermediate time before the Church, and in use therein. No alteration was made in the office itself; but only in the title, which was changed from Induction to Institution, and in canonical provisions relating to it. And it is to be remembered, that this office was not taken from the English Liturgy, and therefore not likely to be adopted hastily, or without mature deliberation. It is believed that not a voice was raised against it in either Convention.

This office, our readers are probably aware, is remarkable for the use of the terms "altar," as applied to the Lord's Table, and "sacerdotal" as applied to the functions of those who have been ordained Priests: and these terms have, in recent disturbances of the Church's peace, been denounced as dangerously Romanizing. We have been thus particular in this matter, because it has suited some to endeavor to undermine the just claims of this office on the approval and confidence of the Church, by representing it as accordant with the peculiarities of Bishop Seabury's theology, and in opposition to those of Bishop White's. A story is afloat that the latter, not long before his death, expressed himself in strong terms of disapprobation of the use made therein of the above mentioned words. His sensitiveness on the subject of the protestant features of our Church, is well known. As was to have been expected, it was naught diminished by his advance in years: for so honest and conscientious was he in his opinions, and so firm in his persuasion, that he held them to be right on amply sufficient grounds, that pertinacity (by which is here meant constancy,—not obstinacy or stubbornness) was one of his marked characteristics. At that time, too, there was getting to be no small stir in the Church on the subject of Romanism and Protestantism. On some occasion the popish abuse of the good terms "altar" and "sacerdotal," might have so engrossed his mind—the wisest and best of men are subject to such influences, and have sometimes yielded to them most unfortunately—as to have occasioned a momentary overlooking of their Catholic and evangelical sense—of that sense, indeed, in which their meaning is essential to a right understanding of the Gospel; and he might have expressed himself so as to have been understood as alleged. But to no reasonable mind, no mind honestly desiring to do his memory full justice, will this be allowed to countervail his solemn and deliberate acts in twice, with an interval of nearly four yearc for reflection, giving his official sanction as a Bishop of the Church; to say nothing of his own use of the service—a thing not binding upon him. If the Institution Office speaks Seabury's sentiments, it also speaks White's.

The union of the Church with the sects in religious societies, is a matter to which attention had probably not been called in Bishop Seabury's day. There can, however, be no doubt what would have been his views, and how honestly and fearlessly those views would have been carried out. It will hardly be questioned that Bishop Hobart was herein his fair representative. Bishop White differed as far as Bible Societies are concerned; supposing them, if honestly conducted, secured from sectarian influences by being solely devoted to the providing and disseminating of the uncommented volume of Holy Scripture. In the matter, however, of Missionary Societies, Tract Societies, and Sunday-school operations, Societies, and Unions, he agreed entirely with Bishop Hobart.

However, Bishop White might have differed from the body of High Churchmen in some of his theories and principles of action, he was practically for the truly conservative policy, much disinclined to changes, and for thorough obedience to rubrics and canons. On this latter point, he was accustomed to express himself in very severe terms of those who would interpose their judgments of expediency, present adaptation, greater usefulness, &c. &c., as a ground of dispensation from the requirements of law—often expressing very emphatically his doubts of their real, or at least consistent, piety and honesty.

Bishop Seabury could not have surpassed him in his opposition to Calvinism, and his abhorrence of every thing like cant and grimace in religion. Nothing filled him with more thorough disgust. He was always suspicious of those who made forward professions of their religious experience and feelings, and of every thing wearing the appearance of animal excitement, and wild and vulgar enthusiasm. His piety was of a peculiarly sober, quiet, and well ordered kind; and with persons of another description, he could never sympathize, however, in some of their theories, they claimed to be with him. In short, throughout the whole of his long ministry and episcopate, he was almost invariably known as the advocate of that general system in ecclesiastical matters which most harmonized with the peculiar views of the school in which Seabury was prominent.

Great cause have we of thankfulness to the ever watchful and faithful Head of the Church, that we had such a man as Seabury for the first father of our branch of it, to preside over the episcopal department of its first General Council; and such a man as White to act with him in that important Council, and to labor so long in the good work which they began so well.

From the Christian Remembrancer.

Munro's Parochial Work.

PERSONAL INTERCOURSE.

What is the Parochial system? it may be defined as an arrangement by which the cure of souls is delegated by the Bishop for certain purposes, according to the terms of institution or license, to one or more persons, to be exercised within certain bounds. If this be allowed as a correct definition, it would seem that we have implicitly settled by it one of the greatest and most fundamental points, which are apt to be debated among zealous persons, when the question is—How may the Church do her work? Practically, we know, at least to a great extent, people seem to have answered this question for themselves, by determining to be satisfied with the Church's work, when they see the 'Clergy *generally* leavening the people, and giving a tone to society!' But the "cure of souls" surely implies something very different from this. It may be that in some cases from insufficiency of numbers, in others from other causes which need not be here specified, it has become impracticable for the Priests of our Church to apply themselves severally to each particular soul: but is there anywhere any one who would deny, that apart from such difficulties, the the thing is in itself desirable, and should be the standard at least, for each one of us to measure his work by, how sadly soever he may feel that he falls short of it? Indeed, the word "cure" by itself tells its own story in this regard; who would think of being cared for, medically cared for, without telling his case to his physician? Who would be satisfied if only care were taken to dispense good medical books among those who were in danger of taking a complaint, and to see to it that the books were read and understood by them? This appears to us such plain common sense, as to admit of only one sufficient answer: that answer of the extreme Protestant. He may allege that the whole illustration is idle: that there is no analogy between the two cases, the care of each man's soul being left so exclusively to himself, that it is a sin and an absurdity for any fellow-man to interfere at all between man and his Maker. What sort of a tenet this is, what consequences, if carried out, it would end in, we are not now considering: but at least those who hold it may consistently reject altogether the principle of private confession; *they*, and as it seems to us they *only*. All others must admit the thing to be desirable, however they may differ as to its practicability, or the details of its application. Mr. Munro has illustrated this from the practice of the Wesleyans and others. He has also adverted to some of the ordinary objections: dread of "Priestcraft;' supposed encouragement of a sort of indolent or idolatrous reliance on man; weakening of the sense of responsibility: to which, perhaps, might have been added, a kind of partial and unhealthy excitement, to which the weaker classes in mind and heart seem liable, especially when entering on the practice; as though they were at liberty to spend all the zeal of which they are capable, unreservedly, upon this one ordinance, and the preparation and direction connected with it, and to provide out of it an ascertainable list of their own and others' conditions, much as another school might regard a supposed process of sensible conversion. According to what little experience we have been able to gather on the subject, this is a very real danger: but we mention it here, chiefly for the purpose of remarking, that in common with the other abuses above specified, it applies less, perhaps, to the ordinary population of our villages, than to any other class of persons which might be mentioned. They are usually, as the Munro of a former age has described them, 'thick and heavy, and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them!' They have commonly a hard burden of work, and of out door work, and very often the realities of family care pressing on them at home: so that they have no leisure, no room in their heart to indulge themselves in sentiments and fancies, secular or religious. When they can be brought to pour themselves out to you at all, they do it in a calm uncompromising tone, which proves to you better than any words could, how determined they are to give a true account of themselves. Then as to the notion of abuse in the way of priestcraft (so called) or undue dependence on man, it is not here as in Ireland: our peasantry, are generally speaking, very much bound to their employers; the most popular clergyman in mixed matters could hardly expect from them more than a divided allegiance; not such as he might gather to himself, if he sought it, from the half-starved denizens of a crowded town, where he might chance to have come into fashion. Then the comparatively reserved and silent habits, of our laboring men at least, would obviate one principal inconvenience which has been sometimes found to attend on the revival of confession among us—the disposition of some under direction to "gossip" and "compare notes" even on that sacred subject: on which account, by the by, as well as on many others, it seems highly desirable that all penitents should be bound by promise to say nothing of what passes (except to persons to whom for some reason they are accountable) as strictly, almost, as the confessor is pledged to silence by the very law of the transaction. As to the idea that confessing sin to a Priest according to the Rubric of the Church of England, and so receiving our Lord's Remission, has the least tendency to unverve and enslave the spirit of the English yeoman or peasant who avails himself of it, and to deprive him of proper self-respect: it seems to us, we must say, the most foolish and unreal of all possible apprehensions:—a panic raised (we say it in seriousness), by the only Being who counts it his interest to keep us bound with the chain of our sins. Talk of liberty and enfranchisement! What is untying of earthly bonds, or escape from earthly tyranny, compared with the sense which the faithful heart has, or feels that it ought to have, of that absolving sentence? It can only be expressed in the words of the Psalm used constantly in reference to Christian confession, and inspired, no doubt, for that very purpose: "Thou art a place to hide me in, Thou shalt preserve me from trouble, Thou shalt compass me about with Songs of Deliverance."

The most valid by far of the objections raised to this ordinance, is the fear, lest with many, perhaps, with the greater part, it may tend to diminish their sense of personal responsibility.—But this is obviously a plea, not against confession and absolution, but against over-minute direction; a practice perfectly separable from them, and discountenanced by many who are most eager for them: and among the rest by Mr. Munro himself, who says: p. 38—

"I wish to to be clearly understood as not advocating the direction of people's actions. People surely are not at liberty to devolve moral responsibility upon another. Conscience is God's voice within each of us: and a far higher director for most purposes than any human guide, however exalted in spiritual wisdom; and that guide, who, on light grounds, ventures to impose his judgment for its inward guiding voice, runs the hazard of interfering with the operations of the blessed Spirit. But since conscience is deadened and dulled by sin and ignorance, in the case of so many, our duty is to awaken the moral ear to its whisper, to convince of sin, and furnish each man with the especial reasons for its subjection. The priest must see that each is clothed with the whole armour of God. This well done, the detail of daily life in all its relationships may safely be left to the individual's own content.—The relationships of man with man are generally so refined and delicate, as to be beyond the power of explanation to another, and how can we expect a safe judgment when the case can, in the nature of things, be only imperfectly stated? A strong-minded and conscientious man would feel himself to by a loser by frequently obtaining a too favourable judgment. Any less stern judgment than conscience would have given, must effeminate the character. But the case of our people does yet demand from us help and sympathy commensurate with the peculiar difficulties and temptations of each."

In connexion with this subject we may remark, what has of late become but too evident to some, who are occasionally invited to act as directors, that the apparent longing for direction (strange to say) is in certain cases but a settled form of self-will—a feeling about for an excuse to take one's own way. For instance, in points of doctrine people say, "We want to be told so and so,—let "it be the need of Auricular Confession, or a "particular view of the Eucharistic Sacrifice,—"by a direct decree of the Church immediately "binding upon us individually: we will not be "content with less; if we cannot see *that* where "we are, we must go else where." Or again they "say, 'We have made up our minds that the note "of unity in the Church differs from the note of "unity in this respect, that the latter may be "in a great measure a mere unrealized tendency, "whereas the former, in order to exist, must be "carried out perfectly, even here in the eyes of "men: show us that what you call branches of "the Church are one with each other in this "sense, or we will not believe that any but one "of them can be in the Church at all; and we "will go to that one which, in our judgment, "alone teaches this opinion of ours,"—or in some matter of personal practice, devotional observance, or the like, they give one plainly to understand, that a particular way of going on is *in their judgment* necessary for their souls' good, and they are sure they cannot do without it; forbid it, and they must become sceptics or something else. We might go on enumerating many such cases, in which the petition to be guided has just about as much reality in it as a Conge d'Elire, or the summons at Bow Church when the elect of Manchester or Hereford had to be confirmed. The unfortunate "director" can in general, plainly see, from the very beginning of the interview, that all it means is, "I have made up my mind, but I would fain have you responsible for it;" but he has not the courage, or the hardness, whichever it should be called, to cut matters short: so he says in an embarassed way what occurs to him for the time, and tries to be patient, when the result, which, from the first moment he anticipated, actually occurs. Instances like these may well make one afraid of a certain unreality, which has to be guarded against in the use of Confession and Pastoral advices: and which, we apprehend, is hardly separable, except, perhaps, in some very rare and high cases, from the habit of requiring MINUTE and incessant direction. Those who have been humoured in such ways are almost sure, sooner or later, to stumble upon some point in which they have a strong will, yet their customary dependence on their guide will not let them be contented without his sanction: and so they are tempted to wander more or less from straight forward truth and simple dutifulness, under the guise, it may be, of high self-devotion. It is the Priest's business to watch against such abuses, and to give no occasion for them: but they have no force at all as an objection to the legitimate and authorized mode of personal intercourse which the Prayer Book virtually enjoins: on the contrary, it is quite plain, that the more *that* is appreciated and practised, the more easy will they prove both of detection and of cure. Especially as to the class of persons of whom chiefly Mr. Munro is speaking—the working *men* of an agricultural parish,—refinement of dealing, such as we have now exemplified, are little likely to occur among them: rather, we should fear, might we apprehend an obstinate unwillingness to unburthen the mind at all: where that is once got over, and the experience referred to in another work is enough to show that faith, hope, *and love*, will in time effectually subdue it, there will be a force, simplicity, and courage in their communications, most refreshing to those who have to deal with them. As in their bodily, so in their spiritual work, their blunt common sense added to dutifulness, will by that aid which is sure not to be denied, scarcely find any thing too hard for it.—But it will never come into their heads that they can free themselvs of responsibility, when they have once fairly acceptad the Doctrine of a Judgment to come. On the contrary, their very object in seeking the benefit of absolution, together with ghostly counsel and advice, was to enlarge their responsibility, by obtaining deliverance from the chain of past sin, and better principles to guide them for the future. They felt that their consciences were in a manner seared; they longed to be thoroughly awakened, and made aware of God's Presence and Guidance: but the morbid craving for minute direction seems rather to imply that people count themselves too conscientious—it savours of the mind of those who besought Jesus to depart out of their coasts. A wise steward of the precious sacerdotal grace, will know how to correct these latter, and teach them to have root in themselves, without discouraging the earnest desires of the former. He will keep up his pastoral authority, and avail himself of personal influence, such as he may have, without allowing them to tempt themselves to "Hero Worship:" if so we may denominate a tendency, which of late years has been and is harming us, and spoiling our good to a sad and fearful extent.

Communications.

For the Churchman.

Letters to a Son at Burlington College.

No 1.

MY DEAR SON:—You have now been more than two years at Burlington College, and will be there still, if your life is spared, and God pleases, about the same period of time, before you will have passed through the Course of Study, prescribed for those who graduate. When you went to Burlington, the College was only on paper. Its perspective, was altogether prospective. The work of a single mind, aiming to found an Institution for CHRISTIAN EDUCATION, upon Christian principles. It was in our country, and in our Church, a new thing: an experiment of faith: a venture for God's glory. To collect the Baptized Children of God, into one place, and there to concentrate the best available means, for their intellectual and spiritual training; relying upon the blessing of our Lord Jesus Christ, of the Holy Ghost, and of the mighty power by the instrumentality of truth; to subdue and restrain, whatsoever is evil, and to bring out in the growth of the pupils, the beautiful formation of "the new Creation"; was a design, which commended itself to my Conscience, my understanding, and my heart. Such a design accompanied with *daily prayers*, and patient endurance, in "well doing," though our faith may be tried (This is the rule of God, working evermore,) cannot fail of ultimate success, with respect to the living memberships of Christ. If I had a hundred sons, I would pray God, they might all be educated under such a system.

I have said our faith may be tried in attempting thus to educate. Of course it may, and will. The trial of our faith, is the *end* of all God's dealings with us, from the cradle to the grave: In the nation, in the family, in the school, and in the College. The beauty of the principle on which Burlington College is founded, consists in its conformity with this great rule of God's action. Every thing is to be done in faith, and in humble dependence upon the Divine blessing. The work of every day, is a work of faith: and the evening sacrifice, is offered in faith. Every branch, that beareth fruit, is purged that it may bring forth more fruit: and no branch is taken away, until it has been fully tried, whether it will bear fruit or no.

A prominent feature in the economy of Burlington College, is the DAILY PRAYERS. I will confine myself to this subject in the remainder of this letter. Why should the *daily prayers* of the Church, be offered in the College? I answer, 1st, Because the inmates of a College, form a community by themselves, for the time being: they are a part of the Church. 2d. The children of the Church, are collected together, (Colleged) for this very purpose, that they may "be trained in the way, in which they should go."—*Trained intellectually, morally* and *spiritually*.—Nobody objects to daily study, and daily lessons, and daily recitations, in Latin, Greek and Mathematics. Why, then, object to daily prayers, when the morals, and the character are to be trained? Daily study, assumes that boys are ignorant, and need daily application. So daily prayers, assumes that boys are depraved and need daily to be cast and re-cast into the mould of the Gospel 3d The youthful members of the Church, no less than their elders, are dependant upon the Spirit of the Lord, for his grace to strengthen them against temptation, His light to enlighten their understandings; His peace to fill their hearts with all peace; and His Spirit of holiness to "sanctify them wholly:" For these they pray: and their prayers are heard: and the Lord God dwells among them. 4th. Daily praying keeps alive the recollection upon the youthful minds, that "God is present." "Thou God seest me," is the practical impression wrought into their very souls, never to be lost. The College Chapel, consecrated to the Lord, to be a dwelling-place for the "Most High:" always in sight: to be approached with reverence; separated, fenced off from common ground, and closed, save when prayer is offered: with its thousand religious associations, is an ingredient in the economy of Education which cannot be dispensed with, if we would train up our children to be Christians. Brought continually under the operation of such a system the boys are receiving, even when they know it not, accretions of holiness, and putting off the growth of the old man.

5th. The Church prescribes "daily prayers." Look into your Prayer Book, you will find, at the beginning of each Service—"The order for daily Morning Prayer"—and "the order for daily Evening Prayer," and the Litany for Wednesday's and Friday's. In this, the Church has but followed, where the word of God, and the practice of the primitive Christians led the way. Why have two daily Services, if they are not to be used daily? and Scripture lessons selected? and Psalms appointed? But then, the daily Services are not observed in the Churches generally. Alas! that it should be so. Too true it is: but that is the Churches' fault. They are not true to their profession. Hence the sad state of religion in our cities, towns and villages.—Would you have Burlington College to copy the faults and corruptions of the Church? When it is proposed to train children, in the way which they ought to go, it will not do, to begin by setting up a defective rule or example. We wish to see a new race of Christians coming out from her walls and walks; a race of Giants not only in literature, but in moral and religious stature.

Say not then, my son, that Burlington College will be a failure. That the plan on which it is organized is *Utopian*—not so. The design is of God. It is according to the pattern showed your excellent President in the Mount. I have no fear for Burlington College. It cannot fail, till the word of God fails. I have sometimes had fears, I confess, when I have listened to the croaking predictions of those whoss wishes, perhaps, were the father to their thoughts; but when I have spent a day or a night with you, and joined in the daily prayers, and witnessed the effects thereof, I have said, such an Institution must go on, and prosper. Amen. So be it.

YOUR FATHER.

August 31, 1850.

For the Churchman.

MR. EDITOR,—Your paper of August 31st, contains a table of the rates of fare from various places to Cincinnati, where it is proposed to hold the next General Convention. As cheapness appears to be the main point to be considered, I would suggest the saving of one dollar and sixty. five cents to the traveller from New York, by taking the Erie Railroad to Geneva, where it intersects with the Albany and Buffalo Railroad.—The fare by the Erie Road to Geneva, is $6, and from Geneva to Buffalo, $3 85, making the total amount of fare from New York to Buffalo, $9 85, instead of $11 50, as stated in the abovenamed table; passengers arriving in Buffalo at precisely the same time by either route.

N. S. K.

For the Churchman.

On the Paschal Canon.

Some years have elapsed, since the writer of this article, on the proposal in General Convention, of an additional rule in the Prayer Book, necessary for determining Ash-wednesday, was induced to examine the general principles which regulate the recurrence of Easter as the queen of the moveable Feasts. The title of your periodical is not alien from the subject, and it may prove interesting to some of your readers.

Although it is more than probable, that most if not all our ritualists, by mistaking some points of the Quartodeciman controversy, have erred in their statement that the Churches of Asia kept their Easter upon the same day on which the Jews celebrated their passover;* there can be no doubt, that in connexion with that controversy, and to allay it, the Nicene Council passed the Canon which has since governed the Christian world in relation to the annual return of the great day of the Resurrection. The Canon is familiar to your readers and I proceed to its explanation.

Time is determined principally by the revolution of the sun and the moon. The former in its circuit makes a year; the latter a month, which twelve times repeated constitutes a *lunar* year.—Hence arises a double year, the one measured by the course of the sun, the other by that of the moon. The solar year is likewise itself two-fold. The one is exact, accomplishing the measure of the sun's motion; the other *civil*, and being less accurate, varies a little from the former for popular use. That former year, called *tropical* because it begins from one of the four cardinal points, is defined by the space of 365 days 5 hours and 49 minutes. The *civil* year, called *Julian* from Julius Cæsar, consists of 365 days and precisely 6 hours. The hours are disregarded till they make a day, which happens in the return of every fourth year, when the day is added, and this day is called *bissextile*.

The celestial or *tropical* year therefore, is less than the Julian, by 11 minutes, of which an hour contains 60, and a day 1440. To know then, in how many years, the excess of the Julian year over the tropical, amounts to a day, divide 1440 by 11, and the result is 131 years, or more accurately $130\frac{10}{11}$; in which space of time the beginning of the *tropical* year outstrips the Julian. For, let the entrance of the sun upon the equinoctial point, be supposed to occur, this year, at midnight between the 20th and 21st day of March; and let both years, the tropical and Julian, begin from that moment. After 131 years the equinox will fall on the midnight between the 19th and 20th of March. After 262 years, it will fall on the midnight between the 18th and 19th of March; and in like proportion continually. Thus by degrees the beginning of the *tropical* year, as measured by the Julian year, falls back towards the commencement of the month, the Julian year still keeping its place.—Hence it happened, that in former times, the points of the equinoxes and solstices, left, by degrees, those days of the Julian month to which they were assigned. For example, the vernal equinox, in the Nicene age, that is after the year of our Lord 300, occurred between the 20th and 21st of March, which latter day was established as the civil equinox for the purpose of Easter.—Nearly 1300 years after, it was found, that the same equinox occupied the 10th and 11th of March, for the equinoxes on account of a bissextile day fluctuate and occupy two days. Therefore, in the year 1582, in which by authority of Gregory XIII. the year was corrected, ten days being stricken out a return was made to the ancient limits of the Nicene age. And that those cardinal points, might thereafter cease to wander, and be fixed to certain days, the Gregorian calendar, whose authors were the two Lelii, provides, that each recurring century of years one bissextile day should be omitted, the fourth century only excepted which retains the usual bissextile.—Thus in 400 years three bissextiles are taken away, because not in 100 years but in about 131 the Julian year exceeds the tropical by one day, three days being gained by the tropical year in 393 Julian years.

Having thus treated, though without astronomical subtlety, of the basis of the Nicene Canon, in which the 21st of March is made the vernal equinox for Easter; of the causes of those errors which in process of time arose respecting that equinox, and of their final adjustment by a scarce alterable return to the Nicene determination; I proceed to the consideration:—

II. Of the lunar month, of the simple and compound year, or cycle of 19 years and of the golden numbers.

As the space of a year is described by a revolution of the sun, so is the monthly interval by that of the moon. This month is two fold. For the moon travels over her orbit in 27 days, 7 hours, 43 minutes, and nearly 7 seconds; which is called a periodical month. The other is synodical, and is the time which passes between any conjunction of the moon with the sun, and the following conjunction. For in that space in which the moon furnishes her orbit, the sun advances almost 27 degrees; which the moon must therefore travel, after finishing its own circuit, in order to be again in conjunction with the sun. Wherefore that lunar month consists of 29 days, 12 hours, 44 minutes, 3 seconds nearly, and twelve times repeated, constitutes a year of 354 days, 8 hours, 48 minutes, 38 seconds nearly; which is called a lunar year. By the various nations who employed the lunar measure of year, as connected with the solar, it was long desired to find out a cycle of years, in which, by the help of *intercalations*, the sun and moon setting forth at the same point of time, might come round again exactly to the same, and all the new moons and full moons return in every cycle in the same manner as they had in the former. At length the cycle of 19 years, called the lunar cycle was invented by Meto, an Athenian, and was finally adopted by the Christian world to regulate the times of their feasts and fasts. Its ratio is of this sort.

Every Julian year contains 365 days, 6 hours. This sum, multiplied by 190 makes 6939 days, 18 hours; while 19 lunar years, consist of 6732 days, 23 hours, 24 minutes, 5 seconds nearly, equal to 228 lunar months or syzyges. There are therefore added seven months of the same kind equal to 206 days, 17 hours, 8 minutes, 22 seconds, which added to the 228 months make 6939 days, 16 hours, 32 minutes, 27 seconds, or 235 lunar syzyges. But this lunar enneadecaeteris, or cycle of 19 years, is less than 19 Julian years, by 1 hour, 27 minutes, 32 seconds nearly.—Wherefore in a revolution of 19 years, a precise correspondence of the sun and moon dees not take place; nor does the moon return to the same point of the day whence it set out, but outstrips the former epoch by 1 hour, 27 minutes, 32 seconds; which difference long neglected, occasioned a great error in the calculations of the new and full moons; since in every 312 years that difference amounts to a full day. In the editions of the Prayer Book subsequent to the year 1752, that error no longer exists, the golden numbers being no longer affixed to the days of each calendar month for the new moon, and being made to designate for a given period, in the calendar, the full moons alone, within the paschal limits. The cycle is supposed to commence, with the year in which the new moon falls on the first of January. This happened in the year preceeding the commencement of our era; hence it is, that to find the number of any year in the lunar cycle, or the golden number of that year, we are to add 1 to the given year before dividing by 19; the remainder in that process being the golden number; according to the rule in the Prayer Book.

III. Of the Solar cycle and order of the *dominical letters.*

A revolution of the sun from one cardinal point to the same, is circumscribed in the space of a year. A common Julian year consists of 365 days, to which every returning fourth year one day is added on account of the 6 supplementary hours multiplied by 4; and this day is called bissextile. Now those 365 days divided by 7 make 52 weeks, and a day over. Thus it happens, that because the year is evolved by weeks of 7 days, which are expressed by as many letters, A, B, C, D, E, F, G; from what ever letter the year begins, it must end on the same letter. And if there had been no bissextile year, the hebdomadical orbit would be finished in 7 years; and so each letter in rotation would obtain the beginning of the year, and in turn would mark the dominical day; so that, if in this year, the letter of the dominical day were A, the next year it would be G, the 3d year F, the 4th year E, the 5th year D, the 6th year C, the 7th year B, which being finished there would be a return to the first letter A; and the rest would follow in the same order. But the bissextile day interrupts the equal course. For the bissextile year does not end on the same day of the week whence it began, but on the following, and has two letters, one to the intercalated day, and the other to the remainder of the year in the usual retrograde order. Wherefore that orbit of the dominical letter is accomplished in 4 times 7, ortwenty-eight years; in which their succession in course is contained. This is that circle of the dominical letters, which being completed, we return to the same beginning and the same order of letters, and repeat as it were a certain circle, whence the term *cycle*.

In this communication I have avoided as far as possible, intruding upon the information to be found in such works as Wheatley on the Common Prayer, which are in most Clerical libraries, and which with propriety withhold details. I subjoin a rule, which, retained in memory since boyhood, I have often found, notwithstanding, or rather because of the amusing jingle of the rhyme it includes, advantageous, when no Almanack or Prayer Book was at hand.

> At Dover, Dwells, George Brown, Esquire,
> Good Christopher Finch and David Friar.

This distich being known, as also the Sunday letter, it is required to find, in all future time, on what day of the week, any given day of any month will fall. The initials of each of the twelve words, are the letters respectively and in order for the twelve months in the year. Count from the letter of the month to the Sunday letter, both inclusive, and that *number* is the day of the month on which the first Sunday in the month must fall. Thus, F being the Sunday letter for the present year (1850) and A the tenth initial in the word *and* the letter therefore for October, A is 1 : B is 2 : C is 3 : D is 4 : E is 5 : F is 6 : which is the 6th day of October, on which falls the first Sunday in the month. This being known the day of the week for every day in the month is of course known. The Prayer Book gives a universal rule for finding the Sunday letters.

H. M. M.

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[*] See Life of Polycarp in Mason's Men of Old, where the controversy is treated at large.

For the Churchman.

An Examination of Bishop Smith's Charge.

No. 2—The Sacramental Theory.

The Bishop having laid, as he supposes, the foundation of the *Inductive Theology* firm and deep, proceeds with a trenchant sweep of his pen to demolish the *Sacramental Theory*.

His words are as follows:

"To a reflective student well acquainted with that complicated and stupendous fabric, the SACRAMENTAL THEORY, and equally well acquainted with its Scriptural proof, nothing within the vast field of human speculation appears more *monstrous* than *that Theory*, or more scanty and meagre than *those proofs*.

"Open the New Testament. Is there so much as *one discourse or a single letter* devoted to this subject? Had it presented itself to the mind of St. Paul, as to the minds of some modern theorists—to him had that scheme been at once *the foundation, the superstructure, and the crowning glory of the Gospel*—is it for one moment to be believed, that not one letter,—not one *leading remark*, not one *fundamental axiom* relative to that system should have escaped him? We find the history of the sacraments—of their institution, and some notices of the Apostolic practice under that institution, and here and there, a remark perfectly *casual and incidental* with regard to the *design* of these sacraments, and the *benefits and blessings* which may result from the due observance and proper use of them. But of that complicated stupendous theory of the *immediate efficacy* of the sacraments wrought out in the course of ages, by the ingenuity or perversity of man, the Bible contains not so much as one clear and satisfactory *proof text*.

"The writers of the *two centuries* next following the age of the Apostles, are equally silent upon the subject. The facts in the case, the customs of christian people, practical and pious suggestions, and counsels connected with them constitute the sum and substance of all these venerable documents. The early apologists for the Gospel during the ages of persecution were far better employed than in weaving *injurious theories*.

"Not until nearly *one hundred years* after the Church had rest from this great fight of affliction do we *begin*,—in the great metaphysical controversialist of the age, St. Augustine—*to discover the grand outline of this theory in the position that Infant Baptism washes away original sin. About the same time the curious speculative mind of the inquisitive Greek began to be employed about similar niceties.* Though even in Cyril and Chrysostom, for every strain of rhetorical eulogy, agreeable to the manner and taste of the age, of the stupendous powers of the ministry, and the sublime mysteries of the sacraments it were easy to find many of a liberal and didactic character, not at all transcending the sober belief of their less declamatory predecessors. *Only in this way* is it possible to account for the *almost flatly contradictory* passages adduced from these fathers, by those, who hold very unlike views as to the immediate efficacy of the sacraments. *Long subsequently* to the extinguishment of these great lights did opinion and theory usurp the place of facts and truth, with regard to their true benefits."

We shall pass over the first paragraph of the quotation for the present, because it will come more properly under consideration when we find what his idea of the *sacramental Theory* is. As the *Induction* of the Bishop has not been completed, our readers may consider his epithets of "*monstrous*" applied to the *Theory*, and "*scanty and meagre*" applied to the proofs, as mere opinion.

In the next paragraph we find the defect very patent to which we have before adverted. "There is no single discourse,—no single letter devoted to this subject!"—and what then? The question is not what St. Paul might have written, but what he did write. He may have written a single verse only on the subject, and yet that verse because dictated by the Holy Spirit, have more weight and more fulness of meaning than a dozen Episcopal charges on the *Inductive Theology*.—And we have not one but many texts on the subject—we have the history and the institution of the sacrament as he admits, and also several "*casual and incidental remarks*" as to the design, the blessings, and the benefits of these "sacraments." This is precisely the Divine way in regard to every great doctrine of the Christian Faith, and woe be to him who finds fault with it or condemns it! Where have we "one discourse or a single letter" devoted to the statement and discussion of the doctrine of the Trinity, or the Divinity of Christ, or the Personality and Divinity of the Holy Ghost? This is precisely the argument of the Unitarians, who argue from the want of leading proof texts, and the fact that merely *casual* and *incidental* notices occur in other places. Admit the principle, and the result follows of course; but the principle itself is sceptical, dangerous, and irreverent. We shall see presently, whether it is true that "not one leading remark, not one fundamental axiom relative to that system [the sacramental] should have escaped him." At present, I only ask your readers not to take it for granted.

We now come to the assertion that for three centuries and upwards this doctrine of the sacraments was unknown to the church, and that "we *begin* to discover the grand outline of this theory in St. Augustine, in the possition that Infant Baptism washes away Original Sin." If this means any thing, it must mean that this father was the first who taught the doctrine, in the view of Bishop Smith, and I think that the contrary may be shown by a very few brief but conclusive quotations. I would here observe also, that it is true that the controversy with the Pelagians had a tendency to deepen and systematize the teaching of the Church on this subject, as has been the result of every heresy and erroneous doctrine. The truth held from the beginning has had to be re-stated and strengthened by additional safeguards, so as to meet and repel the rising foe.—Yet it is the same truth stated more fully and expressly, but implicitly held from the beginning, and these developments are legitimate and differ from thosemoderninventions under the samename, which consist of additions of new doctrines as articles of the Faith, never held to be such previously, and frequently opposed and denied by the greatest names in the Church in different ages.

Let us see then how true the assertion is, that St. Austin was the first to teach that *Baptism washes away Original Sin in Infants*. Did he claim, himself, to have been the first to teach thus? By no means; he speaks of it uniformly as the doctrine and design of the Church. We perceive a great difference in his language on this point and that used in reference to *predestination* and kindred topics. He states the former as a fact, the latter as his own views from reason and scripture. The two doctrines are perfectly distinct; the first ancient, the second new; the first taught by the Church; the latter, the results of his own investigation—the product of a mind sharpened and hardened by a long and fierce controversy with the disciples of Pelagius. It is difficult to find any support from the writers who preceeded St. Austin for his predestinarian theory, but we must not suppose that it is therefore impossible to trace the doctrine of *the Remission of sins in Baptism* to a remoter period.

St. Ambrose in his Treatise *De Abraham*, B. 2, Ch. 11, (p. 349, Ben. ed.) lays down the doctrine that "the sinner is circumcised by the remission of sins; *because no one ascends into the Kingdom of heaven unless by the Sacrament of baptism.*" He then proceeds shortly after to say, that "the law rightly commands infants to be circumcised at a very early age, because as sin begins from infancy, so also should circumcision.—No time of life ought to be void of the defence, because no time is void of guilt. Neither is aged proselyte, nor infant born in the house excepted; because, every age is subject to the guilt of sin, and therefore every age is fit for the sacrament." It will be seen by an examination of this chapter that St. Ambrose is speaking of circumcision as the type of baptism, and uses it in a spiritual and mystic sense as betokening the latter. In the above paragraph, therefore, he is plainly speaking of *infant baptism* and the remission of sins connected therewith. But an infant cannot commit actual sin, therefore there remains only original sin to be remitted.

This treatise, according to the Benedictines, was written A.D. 387, some thirty years before the Pelagian controversy attained its height.

It may be said, however, that thirty years is a small matter, as the Bishop speaks in round numbers. We will therefore go back to the time of St. Cyprian, Bishop of Carthage, in 250. In the Synodical Epistle of the 3d council of that city, to the Bishop Fidus, St. Cyprian gives an account of the question discussed, which was whether an infant must be baptized on the eighth day after its birth in analogy with circumcision. Towards the close of the Epistle he writes as follows:

"Moreover, if even to the most grievous transgressors and to those who have previously sinned much against God, when afterwards they have believed remission of sins is given, and no one is prohibited from baptism and grace, how much rather ought an infant not to be prohibited, who being recently born hath committed no sin, except that being born of the flesh, after Adam he hath contracted the contagion of the old death from his very birth, and who comes near to receive the remission of sins the more easily on this very account, because to him are remitted *not his own sins but those of another.*" (*Rouths Rel. Sac.* Vol. 3; p. 100). Here certainly we see very clearly declared the great Truth, that Baptism conveys to infants the washing away of original sin, and the council of Carthage found time and place to proclaim it amidst persecutions and trials of the severest character. I may add, too, that St. Cyprian was no "metaphysical controversialist," but a plain spoken, straight forward prelate, who meant what he said, and he evidently did not consider the question a mere "nicety."

I would remark, by the way, that the concluding words of this passage throw some light on an expression of St. Chrysostom, which was eagerly seized on by the Pelagian Julian as a weapon against S. Austin. "For this cause" he says (as quoted by Julian, for the passage is not extant in Greek) "we baptize infants also, though they are not defiled with sin, that there may be superadded to them saintship, righteousness, adoption, inheritance, a brotherhood with Christ, and to be made members of him." Julian understood St. Chrysostom as meaning they had not *original sin*, but St. Austin shows he was speaking of *actual sins*, the Greeks speaking of original sin as *natural defilement, taint, pollution*, and the like. The difference lay chiefly in the form of expression (S. Austin cont. Jul. B. 1, Ch. VI. § 21.)

That S. Cyril, of Jerusalem, taught that *the remission of sins is given in Baptism*, is well known to every reader of his *Catechetical Lectures*. If infant baptism was then practised, which I suppose the Bishop will hardly deny; what sins does he suppose were remitted besides *original* sin, or the corruption and taint of nature inherited through Adam? Could any thing else be remitted?

Tertullian (*De Baptismo*, c. 18) plainly shows that the custom and belief of the Church was in his day, though with his usual rashness and impetuosity, he presumes to give different advice. He asks "why does the age of innocence hasten to receive the remission of sin?" He had just before recommended the delay of Baptism, especially in the case of young children. He advises not only that these should be kept back, but also the unmarried and widowed persons, and even those of mature age, for fear of temptation and sin. Be this as it may, he shows that the Church baptized infants in his day, *and for the remission of sins*; he declares in the 5th Chapter that "death is destroyed by the washing away of sins"; "that the guilt as well as the penalty, is taken away," and that "the Holy Ghost is then received." Is there here no outline of the *sacramental theory*? Yet this treatise was written before 200 A.D.

The assertion that *Irenæus* is silent on the subject of the efficacy of Baptism, if he is to be included "among the writers of the two centuries next following the age of the Apostles, is very singular.

I shall not quote here the often cited passage of St. Justin the Martyr, teaching that we are regenerated in Baptism, as every body is familiar with it, but shall bring forward a citation or two from his *Dialogue with Trypho*.

"If any one has unclean hands let him wash and be clean: for Esaias doth not send you to the bath in order to there wash off murder and other iniquities which not even all the water of the sea is sufficient to cleanse, but, as is fitting, this long since was that saving laver which those who repented obtained; and they are no longer purified by the blood of bulls and goats, and the ashes of an heifer, and offerings of fine flour, but by faith through the blood of Christ and his death." Then after quoting a long passage from the 52 and 53 Chapters of Isaiah, he proceeds—"Therefore, by the laver of repentance and knowledge of God, which was ordained of God on account of the iniquities of the people, as Esaias proclaims, we have believed, and we make known that that Baptism which he predicted, which is alone able to purify those who have repented, this is the water of life." (Ch. 13, 14.) Certainly it is plain from this that St. Justin taught that the remission of sins with other gifts was bestowed in baptism.

The Epistle of St Barnabas, though probably not written by the Apostle whose name it bears, is yet of very high antiquity. In that it is declared that Baptism "bringeth the remission of sins;" and "we indeed descend into the water, laden with sins and impurities, and we ascend bearing fruit in the heart of fear, and having hope unto Jesus in the spirit." This looks very like ascribing an *immediate* efficacy to baptism.

It is to be observed also that we are not to look for an express disclosure of the efficacy of baptism in an apology for christianty, as many of the writings of the 2d centry were, including those of St. Justin himself, for very obvious reasons. The authority of the new religion, the proofs thatChrist was the expected Messiah, the need of the revelation he made, the degeneracy and corruption of mankind, and a vindication of the Christians from the aspersions and calumnies alleged against them, form the topics of these Defences. To have laid open the mysteries of the Religion to those who were unconverted and heathened, would have been to cast pearls before swine. The quotations that have been adduced, however, enables us to discern *the grand outline* of this theory some three hundred years before St. Austin.

I do not think it good logic to say that when a writer speaks in one place of the sacraments in higher and in another place in lower terms, therefore the former must be qualified by the latter.—Unless they are positively *contradictory*, (a favorite assertion with ultra Protestants but not so easy to prove) it is our duty to make them consistent by giving full force to *all* that is said. We have seen, Mr. Editor, some miserable attempts lately made to convict the great Hooker of inconsistency in his famous work on *Ecclesiastical Polity*, simply because his critics took garbled passages, and had not wit or honesty enough to read the context. It is the same case with the Fathers. Often some brief passage is extracted, supposed to bear on the case, and an interpretation given to it, known to every well read student to be preposterous; and when convicted of the blunder, they turn round and cry out—*inconsistency*, INCONSISTENCY! and this they think *induction!*

EXAMINER.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 14, 1850.

The Proposed Canon on Suffragan Bishops.

At the last meeting of the General Convention, a Canon was proposed with the above title, and referred to a Joint Committee of the two houses. As the provisions of the Canon are probably unknown to most of our readers, we think the present a suitable time for calling attention to it. It is of some length and contains nine sections. We can therefore give only a very brief synopsis.

The convention of any Diocese of the Church, with the consent of the Bishop, if he shall be able to give it, or *without it, if unable to give it*, may elect one or more *Suffragan* Bishops. The same testimonials to be required as in the case of Diocesan Bishops, with the addition of the word "Suffragan." Not to be elected between the death or resignation of one Diocesan Bishop and the election of another. To have jurisdiction only in the district allotted him, and to perform such Episcopal duties therein as the Bishop may from time to time direct: in case of the inability of the Diocesan to perform his duties, then the Suffragan to perform all the duties required within the *Diocese*. Not to be entitled to a seat in the House of Bishops: nor his consent necessary to the consecration of any other Bishop. Not to ordain without the direction in writing of the Diocesan, except in case of the disability of the Bishop, when he may, at the request of the Convention, or in its recess at that of the Standing Committee. May assist at the consecration of Bishops when duly invited. May be elected Bishop of a vacant Diocese. The same testimonials are then required as if he had been a presbyter, and the election to be confirmed by the consent of the House of Bishops, and a public declaration to that effect, by the Presiding Officer of the House of Bishops. A Diocese having one or more Suffragans, cannot call in a *Provisional* Bishop.

As our readers may not all know what a *Suffragan* Bishop is, we shall take the explanation found in *Staunton's Church Dictionary*,—a very useful work. "SUFFRAGAN. The designation of certain titular bishops, appointed to act under a superior, within a prescribed district or diocese of the Church. In the ancient Church, all the Bishops in a province were properly Suffragans in relation to their metropolitan; each had his proper diocese, and assumed its appropriate title; but yet they were subject to the metropolitan and under his jurisdiction. The fact of their being thus dependent on a superior, and bound to give their suffrage and assistance to him, and to meet at his command in provincial synods, &c., was probably the origin of the term by which they were distinguished; though it has also been supposed that it sprung from their claiming to *vote* or give their *suffrages* in the election of the Archbishop. In England, the Diocesan Bishops are still regarded as Suffragans under the control of the Archbishops of the two provinces of Canterbury and York."

In the 26th year of Henry VIII., at the beginning of the Reformation, an act was passed for the establishment of Suffragan Sees at certain places therein named, which was repealed by Mary, but revived in the first year of Elizabeth. It has continued in force since then, but never has been acted upon. It is provided by the 6th Canon of 1832, of the American Church, that no person shall be consecrated a Suffragan Bishop, and this Canon (misprinted II., as we suppose, in the journal) must be repealed of course.

Now, it is true that in England, among a variety of propositions for the increase of the Episcopate in that country, it has been proposed to put in operation this dormant act of Henry VIII. We must, however, look to the condition of the Church there. Its Bishops are spiritual peers with seats in the House of Lords, and the extent of their Dioceses are settled by the law of the land. These cannot be altered except by act of Parliament, and the process is exceedingly tedious as shown in the cases of the recent erections of Ripon and Manchester. The seat in the Upper House, is used as one of the most formidable objections on the part of hostile statesmen and dissenters, and serves as a complete stop to any increase of the Episcopal Bench. On the one hand they *must sit*, we are told, *in the House of Lords*, and on the other, that there are more than enough in that House already, and it is wished they were out of it. To meet this objection, the appointment of *Suffragans* is recommended, who need not have this privilege, but, unencumbered by worldly and political duties, may devote themselves with unbroken attention to the duties of their office. The population in most parts is so dense, and the claims on the Church so great, that it is thought the utmost benefit would result from this arrangement.

Besides a priority of rank and privilege is recognized among the Episcopal order of the Church of England. The two Archbishops are METROPOLITANS and the other Bishops are their suffragans; there is consequently no incongruity in having another rank of Bishops who shall be the Suffragans of these latter, and thus constitute them *quasi*-Metropolitans in their own Dioceses. These arrangements prevailed in the early Church, and were adopted soon after the age of the Apostles, as a matter of order and convenience, and subsequently the office of Patriarch was introduced, and each of the four principal cities, Rome, Constantinople, Antioch, and Alexandria, were constituted the Seat of the Patriarchate. Hence subsequently arose the contests between the Eastern and Western Churches, for supremacy and dominion, and thus were developed the unholy ambition and usurpation of the Bishop of Rome.

The change proposed, is one of great consequence to our Church. Heretofore she has been contented with the three Apostolic orders, Bishops, Priests, and Deacons. Each Diocesan Bishop has a seat in the House of Bishops in the General Convention. In case of permanent disability by old age or infirmity, an assistant Bishop may be elected, and he becomes entitled to all the privileges of the Episcopal order. When a necessity exists, and this provision is legitimately made use of, no inconvenience can ensue; for the Diocesan being permanently disabled, the assistant becomes in a great measure his substitute, as was the case with Bishop Hobart when he was appointed assistant to Bishop Benjamin Moore. When however frivolous excuses are employed to get an assistant, as *apprehended* sickness, *hypochondria*, and the like, the canon becomes an injury instead of a benefit to the Church, doubles, without reason, the influence of the Diocese in the House of Bishops, and produces an imitative desire, in the minds of others, to have the power of their Diocese increased, and their duties and responsibilities diminished in the same ratio. The constitutional and canonical checks provided by the Church, are amply sufficient when faithfully carried out, to prevent any abuses of this sort.

The proposed Canon, however, proposes to institute an ecclesiastical order standing midway, as it were, between Bishops and Presbyters, having the power to *confirm* and *ordain*, but little else beside in ordinary cases. Now, we ask where is the necessity for this. Their appointment does not depend on the old age and other permanent infirmity of the Diocesan, but on the mere will of the Convention and the Diocesan. The title, for aught we know, may have attraction and splendor enough for some minds to make it an object of ambition; and the influence to be gained in a local district, however limited in space, or thin in numbers, may lead to the multiplication of those new officers in some Dioceses, while others, equal in extent, number of clergy and population, refuse to create them. The Diocesans finding themselves Metropolitans in fact, though not in name, may wish to extend their authority over their peers in Diocesan authority, and plead for the institution of Archbishoprics as well as *Suffragan Sees*.

Is it asked what is to be done when a Diocese is too large to admit of one man's visiting and administering it effectually !, the answer is ready.—The Church has provided a remedy—the division of the Diocese. This secures due Episcopal supervision, and prevents any one Diocese from obtaining too great extent and influence. The Bishop of the new Diocese obtains a seat in the House of Bishops, and its representatives take their seats in the House of Deputies. According to the new Canon, it appears that the Suffragans have no seat in the Upper House, and of course are not eligible to the lower. If the most able and learned men are chosen for the office, as must be the case if they are to be respected, the Church loses the benefit of their learning and ability in the great councils of the Church. Again there may be local reasons for the appointment of a Suffragan for a particular District, who would be an unacceptable or unfit person to preside over the whole Diocese; yet in certain contingencies this must inevitably be the case. The appointment of Assistant Bishops, as now provided for, is altogether free from this difficulty.

Again it is a degrading of the Episcopal order it seems to us, to require of a Suffragan, if elected, the same testimonials which are required of a Presbyter, and of this itself presents a strong objection to the scheme. They will be looked upon not as Bishops, but as *semi*-bishops or *quasi*-bishops; and including the *primitive deacons*, as they have been nicknamed, we shall have five orders instead of three.

There are many matters of detail into which we have no intention to enter, but are deserving of serious thought. Whether they are to have parochial as well as Episcopal charge; whether the See is to be fixed to one spot, or moveable according as circumstances require; what effect it will have upon the parochial rights and duties of the neighboring Rectors; the right of appeal from the decision of the *Suffragan* to the metropolitan. These are important considerations not to be settled in a day, and we hope the utmost caution will be exercised in coming to a decision upon the Canon.

Foreign Intelligence

The arrival of the *Hibernia* at Boston, on Friday morning, the 6th instant, has put us in possession of our usual files.

The opinion is gathering strength, that Louis Napoleon is bent upon making himself *Emperor*. Some of the addresses both to and from him on his progress, look strongly that way. At Besancon, during a ball given in his honor, the mob broke into the ball room and forcibly expelled the President and his suite. They had to be driven out, in their turn, by a military force with fixed bayonets. At Lyons, he was better received than was expected.

The King of Denmark has contracted a morganatic marriage with a Copenhagen dressmaker, who has been created Baroness Danner, and he intends shortly to abdicate.

The indignation of the inhabitants of Turin, has become so violent against the Monks of the order of Servi, who refused the last Sacrament to Sta. Rosa, that the Government has ordered their removal. The Cardinal Antonelli, in a letter to the Sardinian Ambassador at Rome, takes the ground: That a State, particularly a Catholic one, cannot, on changing its political organization, disregard the disciplinary rights of the Church, without the consent of the Holy See, because the Church has no territorial limit, and is every where the sole arbiter of her discipline, being, by *Divine institution*, a true and perfect society of an order superior to that of civil societies. He denounces the law of April 9, as a violation of the rights of the Romish Church, as acknowledged by the civil power of Piedmont itself.

An act of Parliament was passed at the last Session, forbidding Vestry Meetings to be held in Churches, and all other meetings, except for Divine Worship, or some ecclesiastical or charitable object, or some other purpose approved by the Bishop of the Diocese. The *English Churchman* objects to the exceptions as too vague, and allowing of *Musical Festivals* and other celebrations, unsuited to the sanctity of a Church.

The Bishop of Exeter has published a letter to the Churchwardens of Brampford Speke, which occupies more than two closely printed columns of the *Times*. It contains much judicious advice, godly counsel, and explicit directions as to the course to be pursued by them under the inscrutable and mysterious visitation which has been permitted to befall them.

After setting forth the duty of adherence to the plain words of the Catechism, offices of Baptism and other formularies of the Church on the subject, and briefly recapitulating the proceedings in the late momentous case, he proceeds to advise them as to what they are to do. He says he has no right to license another clergyman to officiate among them, (as some have advised) because Gorham has been instituted by an official of the Archbishop. Had the institutor been a mere *State* officer, he would have licensed a suitable person at all hazards. It would also be schismatical to advise them to separate themselves from his ministry.

It is to be observed that Gorham has not actually *preached* heresy, though he avowed it in his examination. This, the Bishop is advised, may be looked on as a privileged communication, and a complaint for heresy would not lie. He advises the Churchwardens to note carefully and accurately, Gorham's words, should he preach false doctrine on the Baptism of infants, and report them to the Bishop or the Archdeacon without delay. He hopes and thinks that the new Vicar will abstain from preaching on the subject; and it may then be *charitably* supposed that he has silently recanted his errors. He exhorts them in that case to adhere to the teaching of the Prayer Book, and learn from it the truth which their Vicar, by misbelief, is disabled from inculcating. As he has to read the morning and evening prayer before his parishioners, and then declare his unqualified adherence to every thing contained in that Book, they ought to believe him sincere till the contrary is shown, and that he has not recourse to the dishonest subterfuge of assenting and consenting "to the *use*" of the Book, but not to the doctrine which it teaches.

As Gorham professes that his doctrine is fundamental, we do not see how he can forbear to lift up his voice and spare not, regardless of the Argus eyes of the Churchwardens.

The following graphic account of the misadventures of this unlucky wight in his *induction*, is taking from the *Western Luminary*, and will doubtless amuse our readers:—

THE GORHAM INDUCTION OMINOUS!—Some idle stories, utterly destitute of truth, have been industriously circulated by the "evangelical" and ultra-radical organs of the press, relative to the induction of the Rev. George Cornelius Gorham, which is said to have taken place on Sunday morning, after which the Rev. Gentleman is represented as having preached "an excellent sermon to a numerous congregation, in which he evinced his high feeling as a gentleman, and his piety as a Christian minister!" whereas he left Brampford Speke on Saturday afternoon, with an intimation that he did not intend to return for some weeks, and preached in Totnes on Sunday morning! But when Mr. Gorham, with his reverend friends, and the Commissioner of Bankruptcy, came to Brampford Speke for induction, on Saturday, there was a delay of some two hours, which arose, for the greater part, not from the "churlishness" of any one, but from Mr. Gorham having, by mistake, omitted to give the officiating Minister any notice or intimation that he intended to go through the ceremony at that time; the whole of the delay, however, did not arise from the circumstance of the much-respected curate, the Rev. Bircham Houchen, happening to be absent on the arrival of the Gorham party, but from another cause, which may be worth recording. When Mr. Gorham got possession of the key of the Church door, he made all due haste to use it, for the purpose of taking formal possession; but, whether from inexperience or over-eagerness, we do not presume to say, he found that he could not open the door, and on withdrawing the key, he discovered that the ward had broken! This fresh impediment, at such a moment, came upon Mr. Gorham with marked surprise, as if the rent "iron had entered his soul," and he evinced his impatience and disappointment by a plaintive allusion to the long time he had been endeavoring to gain an entrance into this Church, and observed, that *even now*, it seemed to be designed that he should not enter it!! His friends, including the learned functionary before named, were also taken aback at this vexatious occurrence, but they condoled with Mr. Gorham and set to work, when, with the aid of a smith, the lock was forced, and the door was got open. The accident caused a delay of about twenty minutes, and made a strong impression, as we understand, upon all those engaged in this memorable induction. Now, we do not mean to say that we are believers in omens, still, "there are more things in heaven and in earth, than are dreampt of in our philosophy," and it has been suggested that the refusal of the key to do its office, indicates that as "the door" was not the means by which Mr. Gorham got possession of this parish, consequently, the "door" was not the proper entrance for him into the Church; it is also thought possible that St. John x. 1st verse, may have come across Mr. Gorham's mind when he saw the door was still a barrier against him, and that the key was broken—hence his natural feeling of temporary vexation. All we can say is, that the circumstance is somewhat striking and ominous. We have been also asked what the Commissioner of the Bankruptcy (!) Court could have had to do with this induction?—We cannot answer the question; whether the learned gentleman, who seems to have his finger in many a pie, expects a "fiat" or an appeal to his Court for another "judgment," to arise out of it, is not for us to conjecture. Truly, the whole affair is strange, nay "passing strange," and we are still inclined to doubt if the end thereof has yet occurred.

We give the reply of the Archbishop of Canterbury to the Metropolitan Church Union, to which we alluded last week:—

"Addington, Aug., 8.

"Gentlemen,—I beg to acknowledge your letter of the 3d inst., in which, as the organs of the Metropolitan Church Union, you desire me to reconsider my reply to your previous communication.

"You disclaim my interpretation of the request then made to me, and profess that in desiring me to withhold consent to the admission of Mr. Gorham to the benefice of Brampford Speke you do not propose that I should reverse the sentence of the Judicial Committee of the Privy Council. It is, however, obvious, that to refuse Mr. Gorham a benefice to which that tribunal has declared him to be entitled would be practically to reverse its decision,—the decision of a tribunal which, whether it be termed spiritual or secular, is the tribunal by which, according to the existing law, Mr. Gorham's right was to be tried.

"You suggest that I should represent to Her Majesty the view taken by the Metropolitan Church Union on many points connected with that judgment, in the hope that Her Majesty may license the assembling of a convocation, and that thus the whole question may again be brought under deliberation, and, as you expect, differently determined. But surely it would be an unprecedented and arbitrary measure by any retrospective decree to annul a right of which an individual is already legally in possession. And whilst you assume as undeniable a variety of principles, and make many positive assertions, in order to invalidate the respect due to the decision of the existing tribunal, I must remind you that your opinions are directly opposed to those of a numerous body of intelligent and attached members of our church, both clergymen and laymen, who, although they have hitherto observed a prudent and respectful silence, are yet deliberately convinced that no other determination of the question at issue would have been in accordance with the articles of our church, and the known principles of those who framed them, and that a liberty which has been enjoyed by all Churchmen from the Reformation to the present day, in the exposition of subjects of such deep mystery should by all means be continued to them within the limits permitted by the revealed Word of God.

"Assuredly there are occasions, as you remind me, when it becomes a duty to obey God rather than man. But I beg to observe that before any one takes upon himself the responsibility of contravening the law of man, he ought to be very certain that in so doing he would be obeying God. Now, nothing which I find in the law of God gives me reason to believe that I should be acting in conformity with His will if I refused Mr. Gorham admission to the cure of souls, on the ground of his hesitating to affirm the spiritual regeneration of every baptized child. And the will of God in this matter had need to be very plainly declared before I could think myself justified in accusing Mr. Gorham of heresy; much more, before I could [illegible] of individually condemning him, after the decision of the legitimate tribunal in his favour.

"In conclusion, I beg to assure your Committee that I feel great regret in the necessity laid upon me of professing a wide difference of opinion from the numerous subscribers to your address—a difference, however, which in no wise diminishes the respect with which

"I remain, Gentlemen, your faithful servant.

"J. B. Cantuar.

"To the Secretaries of the Metropolitan Church Union,"

Madeira.—The contest between the regularly licensed clergyman, the Rev. Mr. Lowe, and Lord Palmerston's intruded protege, the Rev. Mr. Brown, has assumed a new phase as will appear by the appended letter. It really seems as hard to decide what *schism* is in the view of the Church of England, as what is *heresy*, if clergymen can go about officiating where they please, without control on the part of their Diocesan.

"London, June 13, 1850.

"*My Dear Sir*,—I have received your letter with its enclosures, and also one from the Bishop of Bombay, containing a copy of the correspondence which has passed between his lordship and you, together with a statement of facts.

"I cannot say how much pain has been occasioned to me by the perusal of these documents, nor how deeply I regret what has taken place. With every wish to uphold your just authority, and making every allowance for the peculiar circumstances in which you are placed, I can by no means approve the line of conduct you have pursued towards that excellent prelate. I had entertained a hope that, under his kind and judicious advice, some step might be taken towards healing the unhappy differences in Church matters which prevail at Madeira.

"In a conversation I had with the Bishop just before he left England, I expressed this hope to him. I stated that, as you continued to hold my license, the revocation of which you had done nothing to justify, I could not require any other clergyman as authorised by me, to officiate in Maderia; but I certainly did not speak of Mr. Brown, nor of his congregation, as being in a state of schism, nor do I consider them to be so; I have no *legal* jurisdiction over them. It has long been held that English clergymen in our colonies and in foreign parts, not being under the jurisdiction of any local diocesan, were under that of the Bishop of London; but I am not prepared to assent that the non-recognition of that jurisdiction amounts to an act of schism.—There are, or have been, not a few clergymen ministering to English congregations on the continent who have never acknowledged my episcopal authority over them, nor received my license; but, although I think they are acting inconsistently with true Church principle, I never held them to be schismatics, nor have I made any difficulty about admitting their catechumens to confirmation. If, therefore, you had made the same charge of schismatical conduct against a private member of the Church as you have made against the Bishop of Bombay, and had threatened on that ground to repel him from the Holy Communion, I should have felt myself bound, if appealed to, to express my disapproval of such a proceeding; but it is, as it appears to me, a much more serious matter to treat a Bishop of our own Church as an abettor of schism, and to admonish him as such not to present himself as a communicant. It was known to you that the Bishop of Bombay had been commissioned by me to administer the rite of confirmation to such young persons at Madeira as might be desirous of receiving it. Surely, then, it was your duty, if you felt any doubt as to the propriety of admitting him to the Holy Communion, to refer the matter to me; and, in the meantime, to treat him as your spiritual superior on the spot with respect and deference.

"I must earnestly press upon you the duty of making a proper apology to the Bishop on this account; and you cannot, I think, be surprised if I feel that I, too, have been placed in a painful and embarrassing position by this stretch of ecclesiastical authority on your part, while acting under my license.

"The publicity which has been given to the proceeding in question makes it my duty to send a copy of this letter to the Bishop of Bombay to be made such use of as he may think proper. I remain sir, your faithful servant,

"(Signed) "C. J. London.

"The Rev. R. T. Lowe."

New Publications.

The Psalms Translated and Explained by J. A. Alexander, Professor in the Theological Seminary at Princeton. Vols. 1 and 2, pp. 436 and 349.—Baker & Scribner, New York.

We are much pleased to see so valuable an addition to the exegetical department of sacred Literature, and believe these volumes will be found a great assistance to the student of this inspired Book. The Professor informs us in the Preface, that the work is based on that of Hengstenberg, and that it was his intention at first, to have merely translated it; but on more mature examination of the nature of the changes required, he concluded to publish an independent work. The author has had chiefly in view the giving of an accurate translation of the original, and such comments as may serve to explain the scope and meaning of the sacred writer; while a regard to brevity compelled him to omit, for the most part, practical and devotional remarks, the critical history of the interpretations of difficult passages, and the contending views held respecting them. As the commentary is designed not merely for the learned, but for well educated readers of the Scriptures generally, he has abstained from the use of technical terms and original quotations almost entirely, to avoid formality and perplexity. Hengstenberg is a well known opponent of the rationalism and infidelity of too many of his countrymen, and his interpretation of the Psalms, especially those relating to the Messiah, are profound and orthodox. Professor Alexander, as far as we have examined, pursues the same course, and where the Psalms are quoted in the New Testament, takes the comments of the inspired writers of the latter as the best explanations of the Psalmist. This is, undoubtedly, a correct procedure, for the same Holy Spirit furnished both text and comment, and must, necessarily, be best acquainted with his own meaning. Our present limits prevent our entering into a more minute examination of the volumes before us, but we hope to have space and opportunity to do so at some future occasion. They are neatly printed and bound, and do credit to the publishers.

Lives of Eminent Literary and Scientific Men of America by James Wynne, M. D., pp. 366.—New York: Appletons.

The biographies are neatly and succinctly written, the leading facts are judiciously selected and well described, and the chief points of character ably delineated. The lives are those of Benjamin Franklin, Jonathan Edwards, Robert Fulton, Chief Justice Marshall, David Rittenhouse, and Eli Whitney. A better selection could not be made.

We have received from Mr. Hooker of Philadelphia, two recent publications, "The Star of the Wise Men," a Commentary on the 2nd Chapter of St. Matthew, by Rev. R. C. Trench, a small 12mo., and "The Elements of Christian Science," a treatise upon Moral Philosophy and Practice, by the Rev. *William Adams*, Professor of Theology at Nashotah, in a handsome 8vo. We anticipate a high treat from the perusal of this volume on account of the well known ability and perspicacity of the author.

These works are for sale by Messrs. Stanford & Swords, in this city. Mr. Hooker is doing good service to the Church by his many excellent publications, a list of which may be seen in his advertisement in another column. They are all of a high class and should be in the hands of every Churchman.

The History of Darius the Great by Jacob Abbott; Harpers—1850—pp. 286.

This is another of Mr. Abbott's Biographies of eminent characters, in ancient and modern times. It contains the history of Cambyses as well as Darius and thus, completes the Persian history to the time of the latter's death. It is chiefly taken from Herodotus and is faithfully abridged.

The same firm have published the 5th Number of Lossing's Pictorial Field Book of the Revolution. It contains the author's travels in Otsego county and the Mohawk Valley, with the exciting border warfare of the Revolution, and must be perused with the deepest interest. As usual, the illustrations are well executed and effective.

Messrs. Appleton have published the 16th Number of Byrnes' invaluable Dictionary of Mechanics and Engineering. The principal articles are, *Furnaces*, *Futtocks*; and Gas, which occupies the greater part of the number, with a very full description of the machinery and utensils employed.—There are 186 illustrations in this number.

The Deserted Wife, by Mrs. Southworth, published by the same firm, evinces much talent. In a preliminary chapter the authoress sets forth the evils of early and inconsiderate marriages with much truth. The book is brim full of incidents, and shows a very strong power of invention; and the scattered threads are, on the whole, ingeniously woven together at the close. The conversations are frequently destitute of refinement and politeness (perhaps designedly so)—it is not necessary in a work of fiction to tell the reader every thing that every body said. We must protest against the delineation of the Bishop's character, and the unhappy fate to which he is condemned, as savouring of Martin Mar-Prelate hostility.

The Westminster Review for June, has been republished by Messrs. L. Scott & Co. It is a number of decided ability and interest. 1. *Leonardo da Vinci*, a very interesting account of that great painter and his works; 2. Lt. Col. *Chesney's Expedition to the Rivers Euphrates and Tigris*, which gives a favourable notice of the work with an ill concealed sneer at the author's faithful adherence to the accounts of Scripture; 3. A very caustic review of *Coleridge's Wallenstein*, in which it is shown that he blundered sadly in his translation from Schiller, and in his own additions; 4. A highly laudatory notice of the *Life of Dr. Andrew Combe*; 5. A fierce *pronunciamento* against *Classical Education*, strongly marked by Utilitarianism, and which we do not like; 6. *Railway Management* in which *mismanagement* is very clearly exposed; 9. *Prostitution*, Its appalling prevalence in the great cities of Europe is laid bare, several judicious suggestions are made for a diminution of the evil, and a high tone of morality evinced; we do not see, however, why the reviewer should sneer at the *religious* sanctions of marriage. The advocacy of *progress* by the writers in this periodical unhappily often betrays them into this error. We have the usual able summary of *Foreign Literature* and *Critical* and *Miscellaneous* notices.

The North British Review for August has also been re-published, which we shall notice next week.

The Farmer's Guide, No. 8, concludes the Subject of *Winter*, and has a valuable Appendix, by Prof. Norton, adapting the work to the American climate, mode of Agriculture, &c.

The Light of the Week, or the Temporal Advantages of the Sabbath Considered in relation to the Working Classes, by *John Younger*—pp 96: Edward H. Fetcher, New York.

We had occasion some months since to notice Mr. Quinton's work on this subject, being the one which gained the first prize among 1045 competitors from the working classes of Great Britain. Mr. Younger gained the second of £15: he is a shoe maker of St. Boswell's Green, Roxburgshire. A sketch of his life is prefixed, which shows the strict moral and Scriptural training which the Scotch Presbyterians receive. In the Essay, the Utility of the Christian Sabbath as a day of rest to the artizan and labourer, its invigorating influence on the mind, its indispensable necessity for the due worship of God and instruction in the holy religion of His Son, (though too much prominence is given to the latter) are stated in simple and pleasing and often glowing and eloquent language. The arguments are briefly and clearly set forth, and the author writes as one fully persuaded of the truth of what he teaches. His Essay may be perused with great advantage, especially by those of the same class in life with himself, as coming from one who knows by experience their peculiar necessities, trials and dangers.

The Mercersburg Review for September contains an historical examination into "the Doctrines of the *Reformed Church* in reference to the Lord's Supper by the Rev. Dr. Nevin. The assertion of a mystical and real presence is defended with great ability, and by copious references to the agents in the Continental Reformation, especially Calvin. We have not been able to give a thorough examination to this masterly article, but see much to approve in it as far as we have read.

Harper's Monthly Magazine for September, comes well stored. Among the Tales, *Maurice Tiernay*, a tale of the French Revolution possesses much interest, notwithstanding its numerous predecessors on the same subject. There is also a pretty sketch of Jane Porter, and a luminous account of *Shooting Stars*, with others too numerous to mention. The Summary of Foreign and Domestic Intelligence is well executed. There are several illustrations as usual.

The Evergeeen has appeared with its accustomed punctuality. Among the articles is the Scotch Communion office, which we are pleased to see in this accessible form. There is a fine illustration—a view of the city of Ephesus in ruins.

Messrs. Sampson, Phillips, & Co., have issued the 23d number of Shakspeare containing the *2nd part of King Henry VI.* with a handsome fancy portrait of the renowned Queen Margaret.

The True Catholic for September, has an instructive editorial on the legal rules of interpretation in reference to the true construction of the Baptismal offices, with other able papers and communications, foreign and domestic intelligence, &c.

The September Number of the Mentor keeps up its useful and peculiar characteristics very well, and is just the thing for "the rising generation."

The Children's Magazine for September, has been received—also, the Spirit of Missions.

Light.—We are rejoiced in common with men of every grade of political sentiment and party name at the happy results of last week's Congressional Proceedings. Questions which threatened serious dangers to the prosperity and peace of this extensive and *United* Confederacy, and at one time seemed incapable of an amicable settlement from the violence and folly of those who advocated extreme measures, as far apart as the poles, have been satisfactorily adjusted. California takes her place as the youngest State of the Union; the boundaries between New Mexico and Texas are settled; and the claim of the latter on the General Government is liberally provided for. May this wisdom and moderation long prevail in the councils of the nation, and may the "High and Mighty Ruler of the Universe" so order and settle the course of events that "peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

In the 7th paragraph of the Report on the Examination of Students, last week, instead of "*Gresley's* Treatise on Preaching," is printed *Gustey's*. The latter name was an invention of the Compositors.

COLONIAL.

The Lord Bishop of Antigua visited St. John's Parish, Christiansted, St. Croix, on the 24th of May, and confirmed 289 persons. He preached in St. John's on Trinity Sunday, the 26th, and on the 28th confirmed 74 persons in St. Paul's Church, Fredericksted. He was saluted by the Fort at Christiansted, on his arrival from Tortola, and by the Fort in Fredericksted, on his departure for St. Thomas

Diocesan Intelligence.

Episcopal Acts by the Bishop of Maryland at the request of the Standing Committee of the Diocese of New York.—On the 15th Sunday after Trinity, September 8th, the Bishop of Maryland consecrated the Church of the Nativity, in the city of New York. The instrument of Donation was read by the Rector, the Rev. Caleb Clapp. The sentence of Consecration was read by the Rev. William Walton.—Morning prayer was said by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsburgh, (who also read the lessons), and the Rev. Dr. Price, Rector of St. Stephen's Church, New York. The Sermon was preached by the Bishop, on I. St. Peter, ii. 17, "Fear God;" and was characterized by the accustomed fervour, eloquence, and impressiveness of the preacher. He dwelt particularly on the perpetual sense of God's presence exhibited by the Old Testament Saints, and the deep reverence manifested by them for sacred places and things, and drew a forcible comparison between them and the irreverence and unconcern too generally exhibited in sacred things, and especially in the House of God, by the professedly Christian disciples. After the Sermon, Seventeen persons were *Confirmed*. The Bishop then proceeded with the Communion Service, and was assisted in the administration, by the Rev. Mr. Clapp. The Rev. Messrs. L. Carter of this Diocese, and Joseph Hunter of the Diocese of South Carolina, were also present on this occasion. The Church was filled with an attentive congregation, who appeared to rejoice cordially in this completion of a Free Church, much needed in that part of the city, and exceedingly neat and commodious in its arrangements. The growth of the parish has hitherto been much retarded by the want of a suitable edifice. We heartily rejoice that this obstacle is now removed and are confident that the same faithfulness, devotion, and steady adherence to Church principles which have hitherto characterized the Pastor and his flock, will continue to be maintained.

Church of the Holy Innocents, Albany.—The consecration of this Church took place on Tuesday, the 3d inst. Bp. Whittingham having been prevented by indisposition from fulfilling his first appointment of July 9th, named subsequently the above date for his visitation.

The Bishop and several clergymen from the vicinity, and several from a distance, assembled and robed in the School Room adjacent to the Church. From there they moved, about 10 o'clock, in procession to the western door of the Church, where the service of consecration was begun. After passing up the nave repeating the xxivth Psalm, the Bishop, the Rector, and seven other Clergymen entered the chancel and took seats, the Bishop in his Chair on the north of the altar; the clergy, part in the sacrarium, and part in the stalls in the choir. The Deed of Conveyance from the Founders of the Church, and the request to consecrate were then presented to the Bishop by the Rector of the parish, the Rev. S. Reed, who then read the latter instrument. The sentence of consecration was read by the Rev. President Williams, D.D., of Trinity College, Hartford. After the solemn presentation of his sentence, and the deed of conveyance upon the altar, the Bishop then proceeded in the remainder of the service of Consecration with peculiar impressiveness.

Morning Prayer was then began by the Rev. Mr. Livermore, of Little Falls, N. Y., the lessons were read by the Rev. Mr. Arey of Dunkirk, W. N. Y., and the Nicene creed, and the prayers were said by the Rev. Mr. Washbon of Rensellaerville, N. Y.

After Morning Prayer was ended, the choir sang part of the 21st Selection of Psalms in metre. The Bishop then began the Ante-communion Service, the Rev. Dr. Potter of St, Peter's, Albany, reading the Epistle. And after the Gospel the 79th Selection corresponding to the 100th Psalm was sung.

The Bishop preached a most impressive and appropriate Sermon, from Rev. xxi.: 22. The Holy Rite of confirmation was then administered to 17 persons (1 of whom was from Trinity Church) after which the Bishop made a very solemn and affecting address to those who had been confirmed. The preface of the service was read by the Rector.

The Communion Service was then proceeded with, the Rector reading the Offertory and presenting the offerings. The element were removed from the credence by the Rector and offered upon the altar by the Bishop. The Exhortation and Invitation were read by the Rector, and the Holy Sacrament was celebrated by the Bishop, who also administered the consecrated Elements to the clergy present. The Rev. Dr. Potter administered to the laity, (assisted by the Rector with the Chalice,) and also said the Post Communion. The Bishop completed the service and pronounced the Benediction.

The Church was thus "solemnly consecrated to the worship and service of Almighty God, the Father, the Son and the Holy Ghost, according to the godly usage of the Catholic Church of Christ and the form prescribed by the Protestant Episcopal Church in these United States," "by the name of the Church of the Holy Innocents."

There were present in the Chancel besides the above named clergy, the Rev. Wm. Croswell, D.D., of Boston, and the Rev. Mr. Davenport, of Grace Church, Albany. There were also present in the Church the Rev. Mr. Selkirk of Trinity Church, Albany, the Rev. C. D. Cooper of Philadelphia, the Rev. Mr. Geer of Ballston, and the Rev. Mr. Fiske of Theresa, W. N. Y.

This Church was erected during the past year, and is considered one of the most perfect specimens of early English Architecture, in the United States. Its architect is Frank Wills, Esq. of N. Y., member of the Exeter, and the New York Ecclesiological Societies, and his name is a guaranty of the propriety of style which has been observed throughout the building, and in the arrangement. The site of the Church and the entire cost of the building have been given by Wm. H. DeWitt, Esq. of Albany.—The Church is well furnished in all essential requirements—a fine bell of upwards of 600 tons weight having been hung in the Bell-cote just previous to the service, presented by the same liberal hands which have munificently provided all things else for sacred uses here. The font is of Caen stone, an Octagon in shape, elaborately wrought, provided with drain and cover, and standing "in the accustomed place" near the Porch. It was made (in Exeter, England,) and imported, for this Church. The Organ is a fine instrument of ten stops, made by G. Jardine, N. Y. The glass is stained in all the windows, and was done by Balton.

The building is of blue stone, the coping, weatherings, quoins, &c., being of brown free stone. The roofs are open, of pine, of the best quality. The Church stands duly east and west. The porch is on the north side of the nave, (the Church being on a S. E. corner,) the sacristy south of the chancel. The Chancel is 18 feet by 20 feet, in the clear, the Nave 58 ft. by 28 ft. The chancel contains the Altar, Sedilia, Credence, Bishop's Chair, Stalls, with desks, Altar-rails and Lectern. The seats in the nave are all open, and with all the chancel furniture and pulpit, are of black walnut. The pulpit is in the S. E. angle of the nave, and is entered from the sacristy. On the north wall of the Chancel is a marble tablet commemorating the founder's children; their four names are inscribed each within a wreath of lilies of the valley, at the foot is a lamb sleeping, at the apex is a Cross fleuri, and the head of the tablet is encircled by a hood moulding—(Part of this description is abbreviated from Mr. Wills's work on Eccles. architecture, p. 117—where a lithograph of the Church may be seen.)

The building of this Church was first projected by the Rev. Dr. Kip, the Rector of St. Paul's, Albany, in a zealous effort to extend the ministrations of the Church, to the large unprovided district at the northern part of the city. It has been erected (as above stated) at the sole cost of a single pious member of the Church, and is designed to be a Memorial of the four young children whom God has been pleased to take to Himself, leaving their devoted parents childless. The seats in this Church are all free, and by the terms of its conveyance are forever so to remain. The Church was opened and the Parish organized in February last, and a considerable congregation has already been formed, with fair prospects of increase. The system of free-seats is here to have another trial, and this church commends its own cause to the interests and the sympathies of all Churchmen far and near, and especially to those who have at heart the extension of the principle of free-sittings, on the Scripture and Catholic ground that "to the Poor the Gospel is preached." Here may the rich and the poor meet together before God the Maker of them all; and the wayfarer, the widow and the orphan, as well as those whose lot in life Providence has blessed, may here freely partake in all the means of grace which the Gospel of Christ freely offers, and His Church dispenses, "without money and without price." * *

Connecticut.—*Laying of a Corner Stone.*—We learn from the *Waterbury American* that the corner stone of St. Paul's (a chapel of St. John's Church Waterbury,) was laid on Saturday, the 24th ult. with appropriate ceremonies, at the flourishing village of Waterville, in the presence of a collection of some six hundred people. The following clergymen were present:—Rev. Dr. Holcomb and Rev. Mr. Reid, of Watertown; Rev. J. L. Clarke, Rector, and Rev. Mr. Horn, Assistant, of St. John's; Rev. Mr. Watson, of Plymouth; Rev. Mr. Scott, of Naugatuck; Rev. Mr. Potter, of Wolcott; and Rev. Mr. McNamara, of Illinois.

The procession was organized at the house of Mr. John Bradley, and moved from thence headed by the attendant clergy, Wardens and Vestry of St. John's, followed by the people present, to the Chapel ground near the Railroad Depot.

Rev. Dr. Holcomb officiated in the ceremony of laying the corner stone.

The corner stone having been adjusted, Rev. J. L. Clark, Rector of St. John's, addressed the congregation assembled, for about 20 minutes, in an appropriate and impressive manner, setting forth the importance of the undertaking, and highly commending the liberality of those who had generously aided in the good work. He looked forward to the day when its influence would be felt and its fruits gladden every Christian heart. He was followed by Rev. Mr. Watson, of Plymouth, who had been invited to share in the ceremonies—and who took occasion in the course of his remarks, as he was about to remove to another part of the Lord's vineyard, to express his acknowledgements to the people of the Valley for their many kind offices during his ministrations among them.

The singing was excellent, and all the services interesting and appropriate.

The size of the chapel, we are informed, is 55 by 47 feet, to be constructed of wood, in Gothic style, with open roof. The model approaching the cruciform.—*Christian Witness.*

Diocese of New Jersey.—On Sunday, September 1, (fourteenth after Trinity) in St. Mary's Church, Burlington, the Rev. Mr. Bradin, Rector of Burlington College, read morning prayers, and the Bishop confirmed *eight* persons, (making thirty within the year,) preached, and admitted S. Chipman Thrall, an alumnus of the General Theological Seminary, to the holy order of Deacons. The candidate was presented by the Rev. Mr. Germain, Principal of St Mary's Hall, and the Bishop was assisted in the Holy Communion by the Rev. Mr. Frost. The Rev. Mr. Thrall is engaged, at the present, as an Instructor in Burlington College.—*Banner.*

Tennessee.—St. James's Church, Greenville, Tenn., was solemnly consecrated to the Worship of Almighty God, on Sunday, August 11th, by the Rt. Rev. S. H. Otey, Bishop of the Diocese.

The clergy robed themselves at the house of Dr. Alexander Williams, and having been received, with the Bishop, at the vestibule of the Church, proceeded up the aisle to the chancel, reading the Psalm set forth in the Service for the consecration of a Church or Chapel.

The Bishop and clergy having seated themselves in the chancel, the Deed of Donation was handed to the Bishop, together with the request to consecrate, by Mordecai Lincoln, Esq. The request to consecrate was read by G. W. Foute, and the sentence of consecration by the Rector. Morning prayer was then proceeded with by the Rector; the Bishop pronouncing the Absolution, and the Rev. Mr. S. Royce reading the Lessons. The Ante-Communion Service was read by the Rev. Wm. Passmore. The Bishop preached from Psalm 132: 6, 7, 8, 9. The Sentences at the Offertory were read by the Rector, and the Prayer for the Church militant by the Rev. Wm. Passmore. The Bishop then proceeded with the Communion Service and was assisted in the distribution of the elements by the Rector and the Rev. Mr. S. Royce. The amount collected at the Offertory was $12, which was handed to the Bishop in aid of Ravenscroft College.

Divine service was held again at 1-2 past 4 o'clock. Evening prayers were read by the Rev. Mr. S. Royce. After the second Lesson, the Rector baptized an adult. The Bishop preached an incomparable sermon from 1st Thess. ii. 4. After the reading of the Preface to the Confirmation Office by the Rector, the Bishop confirmed *three* persons.

Thus ended another day of joy and thankfulness to the minister and people of St. James' Church.—The parish continues to flourish, and if the Miss'y Society comply with its engagements to it, it bids fair to bring forth fruit an hundred fold. G.

Kentucky.—We were prevented last week by want of room from giving the following tribute to the munificence of a western Churchman, in the notice of the new church at Frankfort.

The cost of the new Episcopal Church, including the entire interior finish, the ground, and the grading, paving, planting, and enclosing of the Churchyard, will not fall short of twenty thousand dollars. The whole of the funds for this outlay are furnished by John H. Hanna, Esq. This is, we believe, the first instance in the West, of a Church being built and presented as a free gift to the community by a private individual.

Every precaution has been taken, in the selection of materials, to ensure the durability of the new edifice. And we hope and believe that for centuries to come—when our metropolis shall number her tens of thousands of inhabitants—the "Church of the Ascension" will continue to be an object of pride to her citizens, and of admiration to the traveller from distant lands; and that its then venerable walls will continue to reverberate the tones of the organ, while assembled worshippers chant the sublime services of the Protestant Episcopal Church.

The desire to perpetuate our name and memory is instinctive in the human heart, and our hopes extend existence beyond the narrow limits of the "three score years and ten," by our reproduction in the persons of our children and descendants. These hopes are often fallacious. In a few generations, all the bright names in the world's history have ceased to have living representatives. To the greater portion of the human race oblivion is the common lot. But the founder of a school, or a builder of a church, has secured perpetuity to his name and memory; these are inseparably associated with his work, and they continue to be held in honor by every succeeding generation of the dwellers on the scene of his munificence. William of Wykeham, who founded Winchester College and rebuilt the Cathedral five hundred years ago, is still a household name in the west of England, while his numerous Episcopal successors—some of them, perhaps, equally pious and learned—have all passed into oblivion. The donor of this gift to our city how certainty shall his wish be fulfilled, if he has ever breathed in secret the prayer of the founder in Dickens' Christmas tale—

"Lord! keep my memory green!"

[*Ky. Yeoman.*

Prince Rupert's Land and Minnesota.

Fort Snelling, July 26, 1850.

Rev. and dear Sir,—

During the present week I have received a letter from the Rev. Mr. Smithurst, of the Red River Colony in Prince Rupert's Land, of whom mention was made in a former communication; and which contains some things relating to Bishop Anderson and the success of the Gospel among our red brethren, that may prove interesting to others as well as to myself. I will therefore venture to send you an extract from it for your columns.

"You will be glad," he writes, "to hear that our new Bishop fully comes up to the high estimate you formed of him when writing to me last year. He is, in labors, most abundant; in manners, kind and affable; and obliging almost to an extreme; hospitable in his own house, and charitable to those who need his aid. He is, moreover, a sound theologian and a good preacher, generally preaching extempore. On Trinity Sunday he held a confirmation at the church of this station, and confirmed 42 Indians. At the morning service, besides the confirmation, he preached, and with my assistance, administered the sacrament of the Lord's Supper to 88 Indians. At the evening service he read the prayers and baptized an infant. He told me some time ago he was intending to write to you. I suppose ere this he has done so. On Tuesday next, he leaves the colony on a visit to the missionary stations in the northern part of the territory."

These stations are, some of them, far distant, and all of them are reported to be in a flourishing condition. In 1845, at the Cumberland station alone, there were 92 candidates for baptism awaiting the arrival of the Rev. James Hunter; and in all, nearly 200 Christian converts, who, four years previous, were all heathens, and had never heard the *glad tidings* of the Gospel. Our Church has but one such green spot within her borders, but I trust the time may not be far distant when fresh efforts will be made to enable her to enter upon this long neglected field of her duty. That the Indian is capable of receiving and appreciating the blessings of civilization and christianity, is evident from the success that has attended the labors of the Church of England, and from what has been accomplished at Green Bay by our own Church, and by the various denominations in other parts of the country.

"The sight which greeted me," remarks the Bishop of Montreal, when he landed on a Sunday morning at the Indian settlement over which my friend presides, and which is the fruit, under God, of his labors and toils, "was such as can never be forgotten by myself or my companions: and the recollection will always be coupled with feelings of devout thankfulness to God, and warm appreciations of the blessings dispensed by the Church Missionary Society. After travelling for upwards of a month through an inhospitable wilderness, and casually encountering at intervals, such specimens of the heathen savage as I have described, we came at once, and without any intermediate gradation in the aspect of things, upon the establishment formed upon the low margin of the river, for the same race of people in their christian state. And there, on the morning of the Lord's own blessed day, we saw them gathering already around their pastor, who was before his door, their children collecting in the same manner, with their books in their hands, all decently clothed from head to food; a repose and steadiness in their deportment, at least the seeming indications of a high and controlling influence upon their characters and their hearts. Around were their humble dwellings with the commencement of farms, and cattle grazing in the meadow; the neat modest parsonage, or Mission-house, with its garden attached to it, and the simple but decent church, with the school house as its appendage, forming the leading objects of the picture, and carrying upon the face of them the promise of blessing." Speaking of the appearance of the congregation in the Indian Church, the Bishop continues: "There were perhaps 250 Indians present, comprising the whole congregation. Nothing can be more reverential and solemn than the demeanor and bearing of these people in public worship."

Before leaving this part of my subject, I will add, that the Rev. Mr. Taylor, a clergyman of the Church of England, from the Diocese of New Foundland, has been with me for two or three weeks, waiting an opportunity to go to the Selkirk settlement, to join Bishop Anderson to whom he has been transferred; and that two others are expected by the way of Hudson's Bay, from the mother country this fall. Mr. Taylor has a journey before him of 40 days through a wilderness.

I would now, my dear sir, call the attention of our friends to the cheering prospects of the church in this new territory, though the subject is worthy of a separate communication. Three of four weeks ago I had the satisfaction of welcoming the Rev. Mr. Breck and his associates, the Rev. Messrs. Wilcoxon and Merrick, to Minnesota. Of the Rev. James Lloyd Breck I need not speak, as his "praise is in all the churches;" and I trust his associates will prove themselves equally disinterested, equally devoted to the cause of Christ and the good of souls. After spending a Sunday with me at this garrison, they, without delay, made preparations to enter upon the important duties of their mission, and have already performed divine service in all the important places in the territory, and visited several isolated neighborhoods and families. They are for the present located at St. Paul, a village on the left bank of the Mississippi, about six miles below this Fort, and the temporary Capital of the territory. They have purchased three acress of land, situated on a hill, covered with a beautiful oak grove, about a half of a mile from the river, and commanding a view of the town, and an extensive and magnificent prospect in all directions. Here they have commenced a small house, seventeen feet by twelve, which is for the present, and for some time to come, to be their dwelling; the interior of which, including furniture, will be finished with their own hands. In the mean time, upon the principle of being burdensome to no one, they have been living in a tent kindly lent to them by Captain Kirkham, the commanding officer of this fort, for the purpose, and cook and eat their frugal meals, and wash their own clothes under the shade of the trees. They have regular and stated services at four or five different places, and to meet their appointments they travel on foot.

These may appear to some, difficulties and privations; but they make light of them, and do not regard them at all. "Is not this," to use the language of the Bishop of New Foundland in a late charge to his clergy, speaking of the hardships they are called upon to endure in that dreary island, "the very character of the missionary work, to which we have devoted ourselves, the character of it and the glory also? And shall there be none in these latter days to say, 'I glory in tribulations also?' shall there be none to take pleasure in necessities, in distresses, in privations, in persecutions, if need be, for Christ's sake? And how can we presume to make any account of our labors and trials when we read of the missionaries and confessors of other days—what afflictions they endured, and not merely with patience, but rejoicing that they were counted worthy to suffer for Christ's sake."

Surely, it should be the ground of great thankfulness, that the spirit of apostolical and primitive times is revived in our branch of the Catholic Church; and that such men are found who are willing, at some sacrifice at least, "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever," and not of envy, distrust and suspicion.

Those who are acquainted with the history of Nashotah, and the great good it has wrought for the Church in the West, will rejoice at the commencement of a similar institution in this remote and destitute territory; and will be glad, without diminishing their liberality to other objects of the Church, to contribute something of their abundance to the mission in Minnesota. These gentlemen have already one young man with them preparing for the ministry, and expect another to join them this fall. The bell that rung the hours for daily service eight or nine years ago at Nashotah, is suspended upon a similar oak contiguous to their rustic dwelling, and is again employed for the same holy purpose.

But I fear I may occupy too much of your space, and weary the patience of your readers. So I will for the present lay aside my pen, with the intentention however, of keeping you informed of the advancement of this labor of love. In the meantime I remain, my dear sir,

Most sincerely and truly yours,

E. G. GEAR.

Rev. W. A. Matson, M. A.

[*Gospel Messenger.*

CLERICAL CHANGES.

The Rev. William H. Hill has removed from Brownville, Jefferson county, W. N. Y., and taken charge of Zion Church, Morris, (late Butternutts) Otsego county, New York. Direct accordingly.

Married.

Thursday morning, 5th September, at Trinity Church, by the Rev. Dr. Wainwright, Charles C. Ordemann, to Sarah A. Bogert.

At Ashland, by the Rev. Thos. S. Judd, on the 10th inst, Mr. Jonathan M. Matthews, of Williamsburgh, L. I., to Miss Hannah Smalling of the former place.

Died.

Hagerman, son of Jacob Hagerman Groesbeeck, of this city, died at Throg's Neck, N.Y., on the morning of Sunday, 1st instant, in the 2nd year of his age.

Friday morning, August 23d, Elizabeth J. Judah, infant daughter of Charles D., and Elmira E. Judah, and granddaughter of Floyd Smith, Esq.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 19th instant, at 8 o'clock.

F. W. Welchman, Rec. Sec.

NOTICE

Is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the city of New York, on Wednesday, the twenty-fifth day of September, at ten o'clock in the morning.

Benjamin I. Haight, Sec.

New York, Aug. 15, 1850.

☞ The first Commencement at Burlington College, will take place on Thursday, 26th September. The exercises will begin at the College Building, at 9 o'clock, A.M. The Baccalaureate Address will be delivered by the President at St. Mary's Church, at 12 A.M.

Sept 7—3t G. W. Doane, Pres.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 3rd inst, viz:

From "H L," 50; Col: Francis H Smith Lexington, Va, half 5; a Friend for the Far West, 25; thro' I K Sap, R A in S C, St Philips, Charleston, for Bp Kemper's jurisdiction, 27; for Bp Freeman's, 28; Mo: Miss: Lec: 1 78; St Paul's, Charleston, 116 62; for the Indians, 1 25; St Thaddeus, Aikin, 21 82; Trinity ch, Columbia, for Ala, 6; for the Jews, 5; Gen:, 15—222 47; Mrs C P, per Rev D H Short, for Bp Kemper's jurisdiction, 20; Christ ch, Hartford, Ct, 49; total, 371 47.

THOMAS N. STANFORD, Treas.,

New York, Sept. 10, 1850. 137 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 13th ult., the following contributions, viz.:

From St John's ch, Troy, Rev E Lounsberry, 8; St Thomas' ch, N Y, Rev Dr Whitehouse, 100; Christ ch, Piermont, Rev S G Hitchcock, 7 31; total, 115 31.

C. N. S. ROWLAND, Treasurer,

Sept. 10, 1850. 55 Water-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 3rd inst.

Church of the Holy Comforter, Rev D V M Johnson, 5 10.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, Sept. 10, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 3rd inst.

South Middletown, Orange Co., ann. sub., 1.

Donations and subscriptions thankfully received by

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New York, Sept. 10, 1850. 20 John street.

LITTELL'S LIVING AGE, No. 331, 12½ cents.

CONTENTS.

1. The Mysterious Compact, *From the German.*
2. Deborah's Diary—Part V., *Sharpe's Magazine.*
3. Notes of a Naturalist—Part VII., *Fraser's Magazine.*
4. Courtship in the Time of James I., *Blackwood's Magazine.*
5. Last Days of Bickersteth, *Sir C. E. Eardley.*
6. Shores of the Arctic Sea, *Spectator.*

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ENGRAVINGS OF CHURCHES.

JUST ISSUED, splendid Steel Engravings of the following Churches in the City of New York, viz:—Trinity, St. Paul's, St. John's, Grace, Holy Communion, St. Thomas', and Ascension. These plates are engraved by the best artists, in the most superior style, and are issued in large size for the purpose of framing, and will form a beautiful ornament for the parlor or drawing room. Price 50 cents each. A suitable deduction made to the trade.

For sale at the Office of the "Evergreen,"

142 Broadway, (up stairs.)

WANTED IMMEDIATELY—A gentleman to direct the studies and reading of a young man preparing for college, and also give lessons in English, to two young ladies. He must be a middle-aged man and experienced teacher, a clergyman preferred. Address "Education," at the office of the Churchman, stating name and address, with references. Sept 14—2t$

A CLERGYMAN wishes to rent a part of a house unfurnished, or three or four comfortable rooms (two of them of pretty good size) in a respectable quarter up-town, at no very great distance from Washington Square. Any small genteel family having more rooms than they need, and willing to rent them, may hear of a desirable tenant at the Churchman office. tfo

CHURCH SCHOOL for Young Ladies, under the supervision of the Pastor of the Church of the Holy Communion; Miss Ayres, Principal, No. 54 West 21st st., New York.

The Fall term of this Institution, will commence on the 16th of September. A Prospectus of the School, may be obtained off the Rev. W. A. Muhlenberg, D.D., 20th street and 6th avenue; Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

At present, there is room for two girls as Boarders.

References.—L. M. Hoffman, Esq.; J. H. Swift, Esq.; W. F. Cary, Esq.; George M. Wilkins, Esq.; W. H. Aspinwall, Esq.; R. B. Minturn, Esq.; Murray Hoffman, Esq.; Hamilton Wilkes, Esq.

MISS BALLOW'S Boarding and Day School, for Young Ladies, No. 24 East 22nd st., (between Broadway and Fourth Avenue) will be re-opened on Monday, the 9th of Sept. Aug 31—4t

AN English Lady desires to form a re-engagement as Governess in a gentleman's or clergyman's family, the latter preferred.

Her course of instruction comprises the usual branches of a polite education, including Music, French and Drawing.

Address "E. S." Mr. Oliver, Myrtle Avenue, near Carlton, Brooklyn, L. I.

Aug 31—3t$

FAMILY SCHOOL for the Education of Young Ladies, New Hartford, Oneida Co., W. N. Y., Miss Mary Proal, Principal.

The Fall Term will commence on Monday, the 2d day of September, 1850.

Particular information concerning the School, can be obtained by addressing the Principal, at New Hartford, or the Rev. Dr. Proal, at Utica.

Aug 31—5t

Selected Matter.

From the Missionary.

Wordsworth is Dead!

You have asked some notice of me, dearest Willie, of this great, wise, good man. And I would gladly gratify you, and honour him. But, where to begin? Or, where, to end? There seems to me no medium, between the silent reverence, with which, the three words, "WORDSWORTH IS DEAD!" have been uttered and heard, throughout the world; and the volume, such as no living hand, I fear, is equal to, which should express his vast and varied greatness. For he must stand as Poet, *fifth* to the immortal Four—Chaucer, Spencer, Shakspeare, Milton, Wordsworth—while, as a Christian, and a man, there is a serenity of sacredness, about him, in which, in his own beautiful expression, he is "like a star," and dwells apart. I shall limit myself chiefly, then, for the present, to an extract from a journal, made in 1841, for you, and the other home dear ones. Were I at liberty to use the letters, which, to the last year of his life, attested the reality of his friendship; or refer to its numerous and unquestionable tokens, in the cordial reception of friends, and in continued, kindest messages, some measure, of the personal loss, I have sustained, would be supplied. But what is that to the bereavement of the world, of nature, and of man? WORDSWORTH IS DEAD!

"*Thursday*, 5 *August*, 1841. At eight, took the coach for Kendal. As there is opposition, on this route, they make great speed. I never was driven so fast. Horses were changed in one minute. Waited, an hour, at Kendal; and then took the coach, for Ambleside. In this part of England every thing has a grey look. The houses are of grey stone. The hedges give place to grey stone walls. Shortly before reaching Ambleside, we came in sight of Winandermere. It is a beautiful sheet of water. Ambleside is a little straggling town, with no particular poetry about it: and, yet, the name smacks of Parnassus. Anxious to see the most of Mr. Wordsworth, we did not stop. A mile farther, is Rydal. We left the coach, in a heavy shower; from which we took shelter, in a neat cottage, with 'lodgings to let.' We left our trunks here, and went up Rydal Mount, as soon as the rain was over. Could it be Rydal Mount? And could that modest, yellow Cottage, all overgrown with ivy and with roses, be Mr. Wordsworth's? It really was: and, entering the little wicket, in a moment, we were in a small book-parlor, and most cordially greeted by the Poet-patriarch, himself. He had been out in the rain, and thoroughly wet; and was taking his comfort, in an old pair of pantaloons, and a plaid, half coat, half gown. We were at home, at once; and *must* dine with him, at two. Mrs. Wordsworth soon came in: and made our welcome warmer, by the kindness of her manner. By and by Mr. Wordsworth went into another room, to show us, he would not say what; and brought with him an engraved portrait of my excellent friend Sir Robert Harry Inglis; which, on my admiring it, perhaps, over earnestly, he insisted on my taking. I agreed to do so, on the condition that it should be his present to your mother. He had been thinking, he said, about the Sonnet for the American Church: and had tried to find a place for it, among his Ecclesiastical Sonnets: but could not. I asked permission to take the volume; and showed him where it might come in.* He assented to it; and promised to write it, and that I should bear it to America. He took us out, for a few moments, to see some of the most beautiful, of the near points of view; Winandermere, on one side, and Rydal Water, on the other.—We dined, in what had been the kitchen; a low, plain room, plainly, but becomingly furnished.—An old Armory was very remarkable. It was of oak, richly carved; with an inscription, to the effect, that it was made for William Wordysworth, in 1534. It bore the name of several of his family; with the prayer, in Latin, that God would be propitious to their souls. After dinner, we took a walk. I had told him of your sister's three commissions; his autograph; ivy, from Kenilworth; and heather, from Abbotsford. He immediately said there must be a flower from Rydal Mount. Of this, he went in pursuit: questioning what it should be; and settling on a pansy, if he could find one. On our way, he picked several wild flowers; it *must* be wild, he said: and, among the rest, a little yellow flower, called there *Lamb's Lakings*, or playthings. He seemed to enjoy the etymology, very much. At last, in the very spot which he had named, we found a purple cloud of pansies. Could he avoid the application of his own beautiful allusion, in the Ode, entitled, Intimations of Immortality, from recollections of early childhood:

> "A single Field, which I have looked upon,
> Both of them speak of something that is gone;
> The Pansy, at my feet,
> Doth the same tale repeat."

We then went to the noble grounds of Rydal Hall, which adjoin the Mount; visiting first the Lower, and then the Upper Fall. They are truly grand; and the whole scenery, in keeping. Queen Adelaide had walked with him to these points; and Bishop Hobart, in 1823, or 4, had spent a day or two with him, in these grounds. As it had rained hard—he talking, all regardless of it, as we walked—we returned to the house very wet. We went into the kitchen, and sat down by the fire, to dry. And never was good old mother more active, in caring for her children, than he for us. He would have me wear his coat, till mine was dried; and nothing would do but I must take off my boots, and wear his, shoes, to Keswick, and return them by the coach. Think of it, in Wordsworth's shoes! While we waited for tea, he wrote the autograph for your sister; and then, without being asked, filled a sheet, with his name, for us. He showed us first, and other curious, editions of Milton, Thompson, Burns, &c., with striking inscriptions. That of Burns seemed to be his pet. Of the inscriptions, I particularly noticed two. One in the *first* edition of Paradise Lost. '*November* 13, 1820. My dear Wordsworth, pray accept this little volume; one of the most precious that I can give, or you receive. It will acquire a new value, by becoming yours. *Samuel Rogers*.'—The other, the edition of 1671. 'C. Lamb, to the best knower of Milton; and, therefore, the worthiest occupant of this pleasant edition.—*June* 2, 1820.' After tea, we left this rare old man; so happy, in the just sense of a great influence, for good; so happy in the enjoyment of all the springs of life at seventy, with the fulness and freshness of twenty; so happy, in the vindication of his poetical fame, and its establishment upon the very highest summit of renown; so happy, in the universal homage of confidence, affection and respect; so happy, above all, in the faith and peace of the Gospel. A great source of health and freshness, both of the body and mind, has been his out-door life. "I should like to see your Master's Study," said some one, to his cook; "I suppose it is that," pointing to some book-shelves. "No, sir; that is my Master's library; his study is out of doors." This, he told us, with much glee. He is no converser.—He rather descants. He takes the liveliest interest in the progress of the Church; and anticipated with great delight, the report which I should carry back. He talked much, and most earnestly, of the prospects of the United States. He said—was it prophetical?—that the slave question would be our curse; and we should fall, through annexation.

Two or three little things I will take an old man's privilege to add to this extract. Mr. Wordsworth did not get the Sonnets done, to send by me. At Leeds, just before my embarkation, I received a letter of apology from him, acknowledging the receipt of my Sermon, on the death of Bishop White. "I am not without hope, that, in some favorable moment, I may be enabled to touch the union of the two Churches, through that venerable man, in a manner not wholly unworthy of an event, so important for the spread of the Gospel truth and Christian Charity. At all events, I trust the tribute may be sent after you, and, pray, let me have your address; which, not for this purpose only, I should like to be possessed of. Much do I regret, that your short stay among us did not allow of my showing you and your companions more of this pastoral and poetical country." In due time, the Sonnets came. They were sent by the same mail, to his accomplished correspondent, the American Editor of his works, Professor Reed; worthy in every way, to be his friend. He wrote as follows: "My dear Bishop, at last I am able to beg your acceptance of these Sonnets; the latter half of the second, and the third, upon the subject of the English Church in America. I wish they had been more worthy of the matter, and of your perusal; but I have done my best. In commemorating Bishop White, you will observe that I am indebted to your admirable delineation of his character; in the course of the thought, and partly, of the expression.

"I hope your voyage has proved a favourable one; and that no painful change had taken place, among your family, friends, and flock, during your absence, beyond what the instability of our human condition prepares every thinking person to expect.

"A few days ago, I received from dear Sir Robert Inglis, an impression of his portrait, to supply the place of the one you so kindly accepted from me. It is declared by different friends, who have seen it, to be one of the best portraits ever taken; and you and I can both speak of the fidelity of the likeness. I mean to have fixed upon the back of mine, an account of the circumstances under which it came into my possession; with a hope of its being preserved, for more than one generation, as a sort of heir-loom in my family.

"And now, my dear Bishop, let me bid you farewell, with store of good wishes. The event which brought you to England, did yourself and the Church in which you fill so eminent a station, high credit. May the religious union established between our Churches, continue from age to age; and spread, till every corner of the world be a partaker of its benefits."

I may send you, dear Willie, a scrap or two more hereafter.

G. W. D.

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*It was next before that which begins, "Down a swift stream thus far!" It is an agreeable coincidence, that Professor Reed, in reply to a letter from Mr. Wordsworth, speaking of our visit and his promise, proposed this same place.

From the Spirit of Missions

Foreign Missions—Africa.

Rev. John Payne, Rev. E. W. Hening, Rev J. Rambo, Rev. C. Colden Hoffman, Rev. E W. Stokes, Missionaries; Mr. J. T. Gibson, Teacher; Mrs. Payne, Mrs. Hening, Miss Williford, Mrs. Thomson, Mrs. Gibson, Assistants in Mission Schools; several Native Teachers.

The last Annual Report announced the appointment and departure from the United States, of the Rev. J. Rambo and the Rev. C. Colden Hoffman. They arrived safely at their port of destination, and after a brief acclimating sickness, commenced their Missionary labours. Recent intelligence speaks favourably of their health, and they themselves write in a most cheerful strain.

The Rev. Mr. Hening and Mrs. Hening, who had been on a visit to the United States, for the benefit of the health of Mrs. H., embarked on their return to their station in December, and reached Cape Palmas, on the 18th of February last. They were accompanied by the Rev. E. W. Stokes, a coloured clergyman who has been appointed an assistant to the Rev. Mr. Payne in the missionary work among the Colonists, and by Miss Williford of Georgia, who brings to the department for which she is designed, the advantages of a thorough education and many years' experience.

Dr. Perkins, the physician to the Mission, has been obliged to relinquish his connexion with it, in consequence of protracted ill health. The Committee regret extremely to lose his valuable services, but they cannot doubt the propriety of the decision, in which Dr. P. was confirmed by the unanimous voice of the members of the Mission.

P. S.—The Rev. Mr. Hoffman arrived in this country on the 4th of June, having been called home on a brief visit on private business; but will resume his place at his station early in the autumn.

The number of pupils in the Native Boarding Schools, which had been somewhat reduced in consequence of the diminished strength of the Mission and the scarcity of food during the preceding year, has not yet been greatly enlarged. It has been deemed expedient to make a careful selection of scholars, and not to receive more as boarders than the missionaries could properly attend to without overtasking themselves.

The examinations of these schools have been highly satisfactory, and the Mission now begins, in its more advanced scholars, to reap the fruit of the years of faithful care and labour that have been devoted to them.

In addition to these Boarding Schools, the missionaries have for some time been in the habit of superintending day schools in the neighboring villages, over which they had placed native teachers. They urge very strenuously an appropriation of $600 per annum to support permanently such schools in the five most important towns adjoining the seat of the Mission. The Committee are entirely persuaded of the advantages to be derived from their plan, and they hope at no distant period to be able to authorize the additional expenditure which it will involve.

The interesting statements contained in the communication on this subject, received from the senior Missionary, induce the Committee to embody them in their report.

"CAVALLA, West Africa, Sept. 3, 1849.

"At the quarterly meeting of the Mission, held at this Station last week, it was made my duty to ask of the Foreign Committee an annual appropriation of $600, for sustaining *day schools* in the vicinity of the regular stations of the Mission.

"The very important department of missionary effort to which I beg leave to call your attention, you will please understand distinctly, will not conflict with the plan of concentrated exertion to which the Mission has been most willingly limited by your Committee. As they understand that plan, it requires that the *foreign laborers* in the field shall reside at Cavalla, Cape Palmas, and Rocktown or Fishtown; these latter two, owing to their proximity, being considered one station. But the native population immediately around Cavalla, Rocktown and Fishtown, will only include one-half of the Grebo tribe. By looking at the map of the Grebo tribe, you will observe that there are east and north of this station, Cavalla, three towns on the Cavalla river—viz: Kobla, Wotteh, and Diima Lu, distant from Cavalla five, four and three miles, respectively, and containing an aggregate population of three thousand souls. Between Cavalla and Cape Palmas, on the west, are two Grahway towns, and Half Grahway, containing about the same population as the River Cavalla towns, and at about the same distances from Cavalla. Again, at Cape Palmas, the present town of the Greboes, there is a population of three thousand or more. Now, in all these places, I am in the habit of preaching once in two weeks; and when Mr. Hoffman shall be permanently associated with me, by a division of labour, each of them may be visited, by one or the other of us, every week, and this without interfering with our ministrations in the Cavalla towns and villages.

"Directing your attention again to the map, you will observe, between Rocktown and Fishtown, a settlement called Middletown, consisting of two distinct villages, with an aggregate population of some five hundred. Since the map was prepared, a colony has gone from Fishtown, and settled two villages about three miles farther up the coast. The population of these two villages I do not know, but they are considered of sufficient importance by Mr. Rambo, to be included with Middletown in his weekly circuit of evangelical labours.

"Thus you will perceive, that there are towns and villages with an aggregate population of *twelve thousand souls* unconnected with the regular Stations of the Mission, but sufficiently near to be visited weekly, by the missionaries residing at these Stations. Native or colonist teachers of an inferior grade might be employed for about one hundred dollars each, and the remaining hundred dollars be applied to meet the contingent expenses of the schools. For establishing day schools, the following reasons are offered, viz:

"1st. Even if the number of foreign missionaries should ever be sufficient to justify it, the locations of all the villages and towns, except Cape Palmas, in question, are so decidedly unhealthy, that it would be highly inexpedient to make them permanent residences. If ever occupied, it must be done by the natives, or colonists thoroughly acclimated.

"2d. It is certainly important, that so large a proportion of the Grebo population, immediately under the care of the Mission, should be educated. It will not be questioned, that the benefits of Christian education ought to be extended to the utmost of our ability; more especially, since, judging from the past, this promises to be our chief instrument in spreading and giving to Christianity a firm establishment among the Africans.

"3d. The schools will be, as the villages now are, under the constant weekly supervision of the missionaries, and under their care become *nuclei* of Christian congregations.

"4th. The proposed plan is the most economical one possible for accomplishing the end in view. This will be true, although it be found expedient, as it probably will, to increase the contingent fund, to give a cloth quarterly to the scholars, with a view to securing their more regular attendance.

"These considerations, it is hoped and believed, will be sufficient to show the Committee the expediency of granting us the proposed appropriation. To friends, why need I say more?"

Advertisements.

ADAMS'S NEW ARITHMETICAL SERIES, for Schools and Academies; published by Robert B. Collins, 254 Pearl Street, New York; Phillips, Sampson & Co., 110 Washington Street, Boston; J. W. Prentiss & Co. Keene, N. H.

The Publishers respectfully invite the attention of Teachers, Superintendents, Committees, and the friends of Education generally, to this valuable Series of School Books, which have obtained an unprecedented popularity in every part of the Union. Copies may be obtained, for examination, on application to them or Booksellers generally. The Series comprise:

1. Primary Arithmetic, or Mental Operations in Numbers; being an introduction to the revised edition of Adams's New Arithmetic.

"This work is adapted to the gradual expansion of the intellect of the young pupil, and also to give him a thorough mental discipline." "The arrangement is based upon the principle, that "if the understanding is thoroughly reached, the memory will take care of itself." It is pronounced by distinguished teachers, "the best Mental Arithmetic in the market."

2. Adams's New Arithmetic, revised Edition; being a revision of Adams's New Arithmetic, first published in 1827, with a Key.

Few works ever issued from the American press, have acquired so great popularity as the "New Arithmetic." It is used in every State in the Union—has been republished in Canada, and has been translated and published in modern Greece. In the State of New York, it is the text-book in 83 of the 155 academies reported in 1848. The illustrations of the cube and square roots, by diagrams, give this work a peculiar value.

3. Mensuration, Mechanical Powers, and Machinery.

This work contains a full and lucid explanation of the principles of mensuration, and a practical application of these principles to the measurement of lines, superficies and solids; also, a philosophical explanation of the simple mechanical powers, and their application to machinery.

It is designed to be studied in connection with the Arithmetic. It will be found to contain the knowledge of the principles of mensuration actually needed for the every-day business of life.

4. Book-keeping, containing a lucid explanation of the common method of Book-keeping by Single Entry; a new, concise, and common sense method of Book-keeping, for farmers, mechanics, retailers, and professional men; methods of keeping books by figures; short methods of keeping accounts in a limited business; exercises for the pupil, and various forms necessary for the transaction of business. Accompanied with Blank Books, for the use of learners.

"This work is an Analytical System of Book-keeping, divested of all superfluities and abstruse technicalities, and adapted to the system of instruction in classes, the method of teaching now adopted in every department of education in well-arranged and well-conducted schools."

☞ For sale by R. B. COLLINS, 254 Pearl St. and Booksellers generally. Aug 31—eow 3t

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FRENCH and English Boarding School for Young Ladies, at Clifton, Staten Island.—The Misses Eyres, natives of France, but who have received a very liberal English education, and have been for several years engaged in Schools of high repute, and families of distinction, intend to receive a limited number of young ladies. The location which they have selected, known as "Cedar Cottage," is, for the purpose, most suitable, being retired from the public highway, entirely detached from other buildings, a short distance from Vanderbilt's Steamboat Landing, and convenient to the Church.

Parents who desire for their daughters a comfortable home, the advantage of constant conversation in French, a thorough course of instruction in the varied branches of English, and strict attention paid to their moral and religious training, are respectfully invited to visit this School.

The year is divided into two sessions, of twenty-two weeks each, commencing on the first of May and November.

TERMS.—Board and Tuition, in the French and English Languages, $200 per annum. Music on the Piano and Guitar, Drawing and Dancing, $12 each. Boarders will furnish their bed, bedding, towels, napkins, silver spoon, fork, &c. Day Scholars under eight years of age, $6 per quarter. Day Scholars above that age, $10 per quarter, with an adition of $5 for those who learn French.

Payments are required in all cases, quarterly in advance. No pupil will be received for a shorter period than one quarter.

REFERENCES.—Rev A Mercer, St Johns, Clifton, S I; Rev T Towell, Episcopal Institute, S I; James Boardman, M D, Stapleton, S I; C Jannin, Esq, S I; Roland Howes, Esq, Clifton, S I; Hon W Jay, Westchester, N Y; Ferris Pell, Esq, N Y; John Mitchell, Esq, N Y; Rev J McVicar, DD, Columbia College, N Y. Aug 31—5t$

CHURCH BOOKS Published by H. Hooker, Philadelphia.—1. The Doctrine of the Incarnation; by Archdeacon Wilberforce, $1. The Doctrine of Holy Baptism; by Archdeacon Wilberforce, 75cts. Sermons on the New Birth of Man's Nature; by Archdeacon Wilberforce, 1 vol. 8vo., $1 50. Sayings of the Great Forty Days regarded as the Outlines of the Kingdom of Christ; by Dr. Moberly. The Hulsean Lectures, two courses in one volume; by Richard Chenevix Trench. The Star of the Wise Men; being an exposition of the second chapter of St. Matthew; by Richard C. Trench. The Last Enemy; by the Right Rev. George Burgess, D.D. The First Principles of the Doctrine of Christ; by Rev. M. P. Parks. The Thirty-Nine Articles, illustrated with proofs from Scripture and the testimony of the primitive Church; by E. Bickersteth, M.A., Curate of Holy Cross and St. Giles. The Doctrine of the Reformed Church on the Lord's Supper; by I. W. Neven, D.D. The Elements of Christian Science, a treatise upon Moral Philosophy and Practice; by Wm. Adams, S. T. P., price $1 50.

The attention of the Clergy is respectfully called to character of the above list of books.

Sept 7—4t H. HOOKER, Pub.

REPORT FOR AUGUST.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Aug., One hundred and eleven new policies, viz.:

To Merchants	41	To Farmers	3
Manufacturers		Mechanics	16
Clerks	8	Agents	10
Physicians	2	Builders	
Students		Druggist	
Accountants		Steamboat Captains	
Lawyers	4	Clergymen	2
Booksellers		Mariners	3
Officer U. S. Army		Baggage Master	
Officer U. S. Army		Railroad Agent	
Public Officers	10	Hotel-Keepers	
Dentists		Brokers	
Ladies	4	Others	8
Grocers			
	69		42
			69
		Total	111
Whole number of Policies Issued			6164

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

SCHOOL FOR BOYS, (Mathematical, Classical, &c.) under the care of the Rev. Isaac Peck, will re-open on Monday the 9th of September, 1850, at No. 36 Amity Street.

Aug 10—3m

THE Collegiate School, No. 95 Mercer Street, will be re-opened on Monday, Sept. 9th.

Circulars containing terms, may be obtained at the bookstores of Messrs. Robert Carter & Brothers, and D. Fanshawe, Broadway.

Aug 31—6t WM. FORREST, Principal.

TO TEACHERS OF THE EPISCOPAL CHURCH.

WANTED.—A thorough English Teacher for the Boys' School of the Church of the Holy Communion. Application to be made to the Subscriber,

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Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
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Office of Devotion for Sunday Schools	"	1 25
Sunday School Liturgy, and Psalms, and	"	2 00
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Harmony of the Creeds	"	2 00
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Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manuel of Oral Instruction upon the Bible	"	2 00
The History of our blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
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" " 2,	"	6 00
" " 3,	"	5 00

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The Widow's Son	"	10 "
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George Austin	"	30 "
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Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our Duty to God	"	18 "
Charles Burton. A Tale	"	23 "
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THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

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THE KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cts.; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cts.; fancy paper, 25.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With four elegant illustrations. Muslin, 12½ cts.; fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WARDON, Sec'y and Treas.
"JAS. G. HENNING, Chairman."

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.

April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y. m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

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FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

MRS. H. D. WARD'S School for Young Ladies, No. 870 Broadway, between 17th and 18th Streets, in the block bounded on the South by Union Square.

This school will re-open under the supervision of the Rev Henry Dana Ward, on Tuesday, 10th Sept. It is desirable that pupils should be punctual in attendance.

August 24—5t$

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT, Rector.

10w

G. P. PUTNAM Has recently published, "The Morning Watch," a Narrative, in one vol. 12mo, cloth $1.

"A somewhat elaborate poem, the style and tone of which is chaste, pious, and contemplative."—*Home Journal*.

August 24—4t

MISS HAINES Respectfully announces that her School, No. 10 Grammercy Park, East 20th Street, will be re-opened September 9th (second Monday.) Circulars may be obtained at Messrs. Doremus and Nixon corner Nassau and Liberty Streets, or at Messrs. E. S. Francis & Co., 252 Broadway. Aug 24—4w$

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure and unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

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COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

THE VIII. TERM of the Church School, known as the RETREAT, on School House Lane, a healthful and beautiful situation 5 miles from Philadelphia, will commence on the 4th of September. Application to be made to Miss Spafard, Principal, or Edward Spafard, Esq., Curator, P. O. Manayunk, Phila. Co., or to the Rev. C. B. Wyatt, Rector, Robert Ralston, Dr. Charles Freichel, and James C. Kempton, School Committee, of the Vestry o St. James the Less. P. O. Philadelphia.

August 24—3t

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expense* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable*.

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit*. The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal*.

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY
Office No. 106 Broadway.

THIS Institution has been in operation five years; has issued about 6000 Policies; has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President
SPENCER S. BENEDICT, Vice-President

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20		
" " interest " "	29,581 36		
	$311,389 56		
Paid losses, expenses, and for purchased policies,	$34,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	—124,416 44	—186,973 12
Nett accumulated fund,			$1,082,618 08

ASSETS.

Cash on hand,	$ 6,941 34
Bonds and mortgages,	375,889 45
Real estate,	16,968 11
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47
Loans on scrip,	6,015 01
Paid at agencies, and in course of transmission,	12,760 70
	$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful* silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.

jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance: subscriptions received for less than six months; and none discontinued, unless arrearages are paid.